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REPROBATION ASSERTED:
OR,
The Doctrine
Of Eternal
Election & Reprobation
Promiſcuouſly handled,
In Eleven Chapters.

WHEREIN

The moſt material Objections made by the Oppoſers of this Doctrine, are fully Anſwered; ſeveral Doubts Removed, and ſundry Caſes of Conſcience Reſolved.

By *John Bunyan* of *Bedford*, a Lover of Peace and Truth.

ROM. 11. 7.

What then? Iſrael hath not obtained that which he ſeeketh for: But the Election hath obtained it, and the Reſt were blinded.

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The Doctrine of Eternal Election & Reprobation Promiſcuouſly handled.

CHAP. I.

That there is a Reprobation.

IN my Diſcourſe upon this ſubject, I ſhall ſtudy as much brevity as Clearneſs and Edification will allow me; not adding words to make the Volumn ſwell, but contracting my ſelf within the bounds of few Lines, for the profit and commodity of thoſe that ſhall take the pains to read my Labours. And though I might abundantly multiply Arguments for the evincing and vindicating this Concluſion, yet I ſhal content my ſelf with ſome few Scripture-Demonſtrations: The firſt of which I ſhall gather out of the Ninth of the *Romans*, from that diſcourſe of the Apoſtle's, touching the Children of the Fleſh, and the Children of the Promiſe.

1. At the beginning of this Chapter, we find the Apoſtle grievouſly lamenting and bemoaning of the Jews, at the conſideration of their miſerable ſtate: *I ſay the truth in Chriſt*, ſaith he, *and lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great heavineſs, and continual ſorrow in my heart; for I could wiſh my ſelf accurſed from Chriſt, for my Brethren, my kinſmen according to the Fleſh.* Poor hearts, ſaith he, they will

will perish; they are a miserable sad and helpless People; *their eyes are darkened that they may not see,* (a) *and their back is bowed down alway:* Wherefore? Have they not the means of Grace? Yes verily, and that in goodly measure: First they *are Israelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the service of God, and the Promises; whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen.* What then should be the reason? Why saith he, though they be the Children of *Abraham* according to the flesh, yet they are the Children of *Abraham* BUT according to the Flesh: *For they are not all Israel* (in the best sence) *that are of Israel; neither because they are the Seed of Abraham, are they Children; but in Isaac shall thy Seed be called.* That is, They that are the Children of the Flesh, they are not the Children of God; but the Children of the Promise shall be counted for the Seed. So then, here you see that they that are onely the Children of the Flesh (as the greatest part of *Israel* were) they are those that are neither counted for the Seed, the Children of Promise, nor the Children of God; but are rejected, and of the Reprobation. This therefore shall at this time serve for the first Scripture-Demonstration. a *Rom.* 11.10.

2. Another Scripture you have in the Eleventh Chapter of this Epistle, from these words, (*b*) *The Election have obtained it, and the REST were blinded.* These words are shedding words, they sever between men and men; the Election, the Rest; the Chosen, the Left; the Embraced, the Refused: *The Election have obtained it, and the REST were blinded.* By *Rest* here, must needs be understood those not Elect, because set one in opposition to the other; and if not Elect, what then but Reprobate? b *Rom.* 11.7.

3. A third Scripture is that in the *Acts of the Apostles,* (c) *And as many as were ordained to eternal Life, believed. And as many*; by these words, as by the former, you may see how the holy Ghost distinguisheth or divideth between men and men; the Sons, and the Sons of *Adam. As many as were ordained to eternal Life, believed:* If by *many* here, we are to understand every individual, then not onely the whole World must at least believe the Gospel, of which we see the most fall short, but they must be ordained to eternal Life; which other Scriptures contradict: for there is the Rest, besides the Elect; the Stubble and Chaff, as well as Wheat: *Many* therefore must here include but some; *for though Israel be as the sand of the Sea, a* REMNANT *shall be saved.* c *Act.* 13.48. *Isa.* 1.9. & 10.22,23. *Rom.* 9.27.

I might here multiply many other Texts, but in the mouth of two or three Witnesses shall every word be established: Let these therefore for

for this, ſuffice to prove that there is a Reprobation. For this I ſay, Though the Children of the Fleſh, the Reſt beſides the Election, and the like, were not mentioned in the Word; yet ſeeing there is ſuch a thing as the Children of the Promiſe, the Seed, the Children of God, and the like, and that too under ſeveral other phraſes, as Predeſtinated, Foreknown, Choſen in Chriſt, and written in the Book of Life, and appointed unto Life, with many others: I ſay ſeeing theſe things are thus apparent, it is without doubt, that there is ſuch a thing as a Reprobation alſo. *Rom.*8. *Epheſ.*1.3,4. 1 *Theſ.*5.9.

Nay further, From the very word Election, it followeth unavoidably; for whether you take it as relating to this, of diſtinguiſhing between Perſons as touching the world to come, or with reference to Gods Acts of chuſing this or that man to this or that Office, Work, or Employment in this World, it ſtill ſignifieth ſuch a chuſing, as that but ſome are therein concerned, and that therefore *ſome are thence excluded.* Are all the Elect, the Seed, the Saved, the Veſſels of Mercy, the Choſen and Peculiar? Are not ſome (yea the moſt) the Children of the Fleſh, the Reſt, the Loſt, the Veſſels of Wrath, of Diſhonour, and the Children of Perdition? *Rom.*11.9. 1 *Pet.*2.8,9. *Mat.*10.16. 2 *Sam.*6.21. *Pſal.*78.67, 68. *John* 15.16. 2 *Cor.*4.3. *Rom.*9.21,22. *John* 17.12.

CHAP. II.

What REPROBATION *is.*

HAving thus ſhewed you that there is ſuch a thing as a *Reprobation*, I come now to ſhew you what it is: Which that I may do to your edification, I ſhall firſt ſhew you what this word *Reprobation* ſignifieth in the general, as it concerneth Perſons temporary and viſibly reprobate: Secondly more particular, as it concerneth Perſons that are eternally and inviſibly reprobate.

Firſt generally, As it concerneth Perſons temporary and viſibly reprobate, thus: To be reprobate, is to be diſapproved, void of Judgement, and rejected, &c. To be diſapproved, that is, when the Word condemns them, either as touching the Faith or the Holineſs of the Goſpel; the which they muſt needs be, that are void of ſpiritual and heavenly Judgement in the Myſteries of the Kingdom; a manifeſt token they are rejected. And hence it is that they are ſaid to be reprobate or void of Judgement concerning the Faith; reprobate or void of Judgement touching every good work; having a reprobate mind, to do thoſe things that

are

are not convenient, either as to faith or manners. And hence it is again, that they are also said to be rejected of God, cast away, and the like. 2 *Cor.* 13.6,7. 2 *Tim.* 3.8. *Tit.* 1.16. *Rom.* 1.28. *Jer.* 6.30. 1 *Cor.* 9.

I call this temporary visible Reprobation, because these appear, and are detected by the Word as such, that are found under the above-named Errors, and so adjudged without the grace of God. Yet it is possible for some of these (however for the present disapproved) thorow the blessed acts and dispensations of Grace, not onely to become visible Saints, but also saved for ever. Who doubts but that he who now by examining himself, concerning Faith, doth find himself, though under Profession, graceless, may after that, he seeing his woful state, not onely cry to God for Mercy, but finde Grace, and obtain Mercy to help in time of need? though 'tis true, that for the most part the contrary is fulfilled on them.

But to pass this, and more particularly to touch the eternal invisible Reprobation; which I shall thus hold forth: It is to be passed by in, or left out of, Gods Election; yet so, as considered Upright. In which Position, you have these four things considerable:

First, The Act of Gods Election.

Secondly, The Negative of that Act.

Thirdly, The Persons reached by that Negative. And,

Fourthly, Their qualification when thus reached by it.

For the first. * This Act of God in Electing, it is a chusing or fore-appointing of some infallibly unto eternal Life, which he also hath determined shall be brought to pass by the means that should be made manifest and efficacious to that very end. *Ephes.* 1.3,4,5. 1 *Pet.* 1.2.

Secondly, Now the Negative of this Act, is, a passing by, or a leaving of those not concerned in this Act; a leaving of them, I say, without the bounds, and so the saving Priviledges, of this Act: as it followeth by natural consequence, that because a man chuseth but some, therefore he chuseth not all, but leaveth, as the Negative of that Act, all others whatsoever. Wherefore, as I said before, those not contained within this blessed Act, are called the *Rest* besides the Election: *The Election hath obtained it, and the* REST *were blinded.*

Thirdly, The Persons then that are contained under the Negative of this Act, they are those (and those onely) that pass through this wicked World without the saving grace of Gods Elect; those, I say, that miss the most holy Faith, which they in time are blest withal, who are fore-appointed unto Glory.

And now for the qualification they were considered under, when this *Act* of Reprobation laid hold upon them, to wit, *They were considered Upright.*

This

This is evident,

Firſt, From this Conſideration, That Reprobation is Gods act, even the Negative of his Chooſing or Electing; and none of the acts of God make any man a ſinner.

Secondly, It is further evident by the ſimilitude that is taken from the carriage of the Potter (*d*) in his making of his Pots; for by this compariſon the God of heaven is pleaſed to ſhew unto us the nature of his determining in the act of Reprobation: *Hath not the Potter power over the Clay of the ſame lump?* &c. Conſider a little, and you ſhall ſee that theſe three things do neceſſarily fall in, to compleat the Potters action in every Pot he makes: d *Rom.9.21.*

1. A determination in his own mind what Pot to make of this or that piece of Clay; a determination, I ſay, precedent to the faſhion of the Pot: the which is true in the higheſt degree, in him that is excellent in working; he determines the end, before the beginning is perfected: *For this very purpoſe have I raiſed thee up. Iſa.* 41. 22. & 46. 10. *Exod.* 9. 16.

2. The next thing conſiderable in the Potter, it is the [ſo] making of the Pot, even as he determined; a Veſſel to Honour, or a Veſſel to Diſhonour. There is no confuſion or diſappointment under the hand of this Eternal God, his work is perfect, and every way doth anſwer to what he hath determined. *Deut.*32.4.

3. Obſerve again, That whether the Veſſel be to honour or to diſhonour, yet the Potter makes it good, ſound, and fit for ſervice; his foredetermining to make this a Veſſel to diſhonour, hath no perſwaſion at all with him to break or mar the Pot: Which very thing doth well reſemble the ſtate of man as under the Act of eternal Reprobation, for *God made man upright*, Eccleſ.7.29.

From theſe Concluſions then, conſider,

1. That the ſimple act of Reprobation, it is a leaving or paſſing by, not a curſing of the Creature.

2. Neither doth this act alienate the heart of God from the Reprobate, nor tie him up from loving, favouring, or bleſſing of him; no, not from bleſſing of him with the gift of Chriſt, of Faith, of Hope, and many other benefits: It onely denieth them that benefit that will infallibly bring them to eternal Life, and that in deſpite of all oppoſition; it only denieth ſo to bleſs them as the Elect themſelves are bleſſed. *Abraham* loved all the Children he had by all his Wives, and gave them portions alſo; but his choice Bleſſing, as the fruit of his chiefeſt Love, *he reſerved for Choſen Iſaac*, Gen.25.1,2,3,4,5,6.

Laſtly, The act of Reprobation doth harm to no man, neither means

 him

him any; nay, it rather decrees him upright, lets him be made upright, and ſo be turned into the World.

CHAP. III.

Of the Antiquity of REPROBATION.

HAving now proceeded ſo far as to ſhew you what Reprobation is, it will not be amiſs if in this place I briefly ſhew you its Antiquity, even when it began its riſe; the which you may gather by theſe following particulars.

I. Reprobation is before the Perſon cometh into the World, or hath done good or evil: This is evident by that of *Paul* to the *Romans*, (e) *For the Children being not yet born, neither having done any good or evil, that the purpoſe of God, according to Election, might ſtand, it was ſaid unto Rebeka, The Elder ſhall ſerve the Younger.* Here you find twain in their Mothers Womb, and both receiving their deſtiny, not onely before they had done good or evil, but before they were in a capacity to do it, they being yet unborn; their deſtiny, I ſay, the one unto, the other not unto the Bleſſing of Eternal Life; the one Choſe, the other Refuſed; the one Elect, the other Reprobate. The ſame alſo might be ſaid of *Iſhmael* and his Brother *Iſaac*, both which did alſo receive their deſtiny before they came into the world: for the Promiſe that this *Iſaac* ſhould be the Heir, it was alſo before *Iſhmael* was born, though he was elder by fourteen years, or more, then his Brother. e *Rom.*9.11. *Gen.*15.4,5. & 16. 4, 5,16. & 17.25. & 21.5. And it is yet further evident,

1. Becauſe Election is an Act of Grace; *There is a Remnant, according to the Election of Grace* (f): Which Act of Grace ſaw no way ſo fit to diſcover its purity and independancy, as by faſtening on the Object before it came into the World; that being the ſtate in which, at leaſt, no good were done, either to procure good from God, or to eclipſe and darken this precious Act of Grace: For though 'tis true, that no good thing that we have done before Converſion, can obtain the Grace of Election; yet the Grace of Election then appeareth moſt, when it prevents our doing good, that we might be loved therefore: wherefore he ſaith again, *That the purpoſe of God according to Election, might ſtand, not of Works, but of him that calleth; it was ſaid unto her, The Elder ſhall ſerve the Younger.* f *Rom.*11.5.

2. This is moſt agreeable to the nature of the Promiſe of giving ſeed to *Abraham*; which Promiſe, as it was made before the Child was conceived

ceived, ſo it was fulfilled at the beſt time, for the diſcovery of the Act of Grace, that could have been pitched upon: *At this time will I come*, ſaith God, *and Sarah ſhall have a Son:* Which Promiſe, becauſe it carried in its Bowels the very Grace of Electing Love, therefore it left out *Iſhmael*, with the Children of *Keturah*; *For in Iſaac ſhall thy Seed be called.* *Rom.*4.16,17,18,19. & 9.9.

3. This was the beſt and fitteſt way for the Decrees to receive ſound bottom, even for God both to chuſe and refuſe, before the Creature had done good or evil, and ſo before they came into the World: *That the purpoſe of God according to Election, might ſtand*, ſaith he; therefore *before the Children were yet born, or had done any good or evil, it was ſaid unto her, &c.* Gods Decree would for ever want foundation, ſhould it depend at all upon the goodneſs and holineſs either of Men or Angels; eſpecially if it were to ſtand upon that good that is wrought before Converſion, yea or after Converſion either: We find by daily experience how hard and difficult it is, for even the holieſt in the world, to bear up, and maintain their faith and love to God; yea ſo hard, as not at all to do it, without continual ſupplies from Heaven: How then is it poſſible for any ſo to carry it before God, as to lay by this his Holineſs a foundation for Election, as to maintain that foundation, and thereby to procure all thoſe Graces that infallibly ſaveth the Sinner? But now the choice, I ſay, being a choice of Grace, as is manifeſt, it being acted before the Creatures birth; here Grace hath laid the Corner-Stone, and determined the means to bring the work to perfection. Thus *the Foundation of God ſtandeth ſure, having this Seal, The Lord knoweth who are his* (g): that is, who he hath choſen, having excluded Works both good and bad, and founded all in an Unchangable Act of Grace; the Negative whereof, is this harmleſs Reprobation. g 2 *Tim.*2.18,19,20.

II. But ſecondly, To ſtep a little backward, and ſo to make all ſure: This Act of Reprobation was before the world began; which therefore muſt needs confirm that which was ſaid but now, that they were before they were born, both deſtinated before they had done good or evil. This is manifeſt by that of *Paul* to the *Epheſians*, at the beginning of his Epiſtle; where ſpeaking of Election, whoſe Negative is Reprobation, he ſaith, *God hath choſen us in Chriſt, before the Foundation of the World.* Nay further, if you pleaſe, conſider, That as Chriſt was ordained to ſuffer before the foundation of the world, and as we that are Elected were choſen in him before the foundation of the world; ſo it was alſo ordained we ſhould know him, before the foundation of the world; ordained that we ſhould be holy before him in love, before the foundation of the world; and that we in time ſhould be created in him to good works, and ordai-

ned before that we ſhould walke in them. Wherefore Reprobation alſo, it being the Negative of Electing Love; that is, becauſe God Elected but Some, therefore he Left the Reſt: theſe Reſt therefore muſt needs be of as ancient ſtanding under Reprobation, as the Choſen are under Election; both which, it is alſo evident, was before the world began. Which ſerveth yet further to prove that Reprobation could not be with reſpect to this or the other ſin, it being onely a leaving them, and that before the world, out of that free Choice which he was pleaſed to bleſs the other with. Even as the Clay with which the diſhonourable Veſſel is made, did not provoke the Potter, for the ſake of this or that impediment, *therefore to make it ſo*; but the Potter of his own will, of the Clay of the ſame lump, of the Clay that is full as good as that of which he hath made the Veſſel to Honour, did make this and the other a Veſſel of Diſhonour, *&c.* 1 *Pet.*1.20,21. 1 *Cor.*2.6,7. *Epheſ.*1.3,4. *Epheſ.*2.10.

CHAP. IV.

Of the Cauſes of REPROBATION.

HAving thus in a word or two ſhewed the Antiquity of Reprobation, I now come in this place to ſhew you the Cauſe thereof; for doubtleſs this muſt ſtand a truth, That what ever God doth, there is ſufficient ground therefore, whether by us apprehended, or elſe without our reach.

Firſt then, It is cauſed from the very Nature of God. There are two things in God, from which, or by the vertue of which, all things have their riſe, to wit, the Eternity of God in general, and the eternal Perfection of every one of his Attributes in particular: for as by the firſt, he muſt needs be before all things; ſo by vertue of the ſecond muſt all things conſiſt. And as he is before all things, they having conſiſtence by him; ſo alſo is he before all ſtates, or their Cauſes, be they either good or bad, of continuance or otherwiſe, he being the firſt without beginning, *&c.* whereas all other things, with their cauſes, have riſe, dependance, or toleration of being from him. *Col.*1.17.

Hence it follows, that nothing, either Perſon or Cauſe, *&c.* can by any means have a being, but firſt he knows thereof, allows thereof, and decrees it ſhall be ſo: *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not?* Now then, becauſe that Reprobation, as well as Election, are ſubordinate to God; his Will alſo, which is eternally perfect, being moſt immediately herein concerned; it was impoſſible that any ſhould be Reprobate, before God had both willed and decreed it

ſhould

ſhould be ſo. It is not the being of a thing that adminiſters matter of knowledge or fore-ſight thereof to God, but the perfection of his Knowledge, Wiſdom and Power, *&c.* that giveth the thing its being: God did not fore-decree there ſhould be a World, becauſe he foreſaw there would be one; but there muſt be one, becauſe he had before decreed there ſhould be one. The ſame is true as touching the caſe in hand: *For this very purpoſe have I raiſed thee up, that I might ſhew in thee my power. Lam.*3.37. *Exod.*9.16. *Rom.*9.17.

Secondly, A ſecond Cauſe of Eternal Reprobation, Is the exerciſe of Gods Soveraignty; for if this is true, That there is nothing either viſible or inviſible, whether in Heaven or Earth, but hath its being from him; then it muſt moſt reaſonably follow, that he is therefore Soveraign Lord, *&c.* and may alſo according to his own will, as he pleaſeth himſelf, both exerciſe and manifeſt the ſame, being every whit abſolute, and can do and may do whatſoever his Soul deſireth: and indeed, good reaſon, for he hath not onely made them all, but *for his pleaſure they both were and are created.* Now the very exerciſe of this Soveraignty produceth Reprobation: *Therefore hath he mercy on whom he will have* mercy, *and whom he will he hardneth: Hath not the Potter power over the Clay of the ſame lump?* And doth he not make his Pots according to his pleaſure? Here therefore the Mercy, Juſtice, Wiſdom and Power of God, take liberty to do what they will; *Saying, My Counſel ſhall ſtand, and I will do all my Pleaſure. Job* 23.13. *Dan.*4.35. *Rev.*4.11. *Rom.*9.18. *Iſa.*43.13. & 46. 11.

Thirdly, Another Cauſe of Eternal Reprobation, Is the act and working of Diſtinguiſhing Love, and Everlaſting Grace: God hath univerſal Love, and particular Love; general Love, and diſtinguiſhing Love; and ſo accordingly doth decree, purpoſe, and determine: from general Love, the extention of general Grace and Mercy; but from that Love that is diſtinguiſhing, peculiar Grace and Mercy: *Was not Eſau Jacobs Brother? Yet I loved Jacob, ſaith the Lord.* [*Yet I loved Jacob*;] that is, with a better Love, or a Love that is more diſtinguiſhing: As he farther makes appear in his anſwer to our Father *Abraham*, when he praid to God for *Iſhmael: As for Iſhmael*, ſaith he, *I have heard thee; behold, I have bleſſed him, and will alſo make him fruitful: but my Covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee.* Touching which words, there are theſe things obſervable: *Mal.*1.2. *Gen.*17.18,19, *&c.*

1. That God had better Love for *Iſaac*, than he had for his Brother *Iſhmael.* Yet,

2. Not becauſe *Iſaac* had done more worthy and goodly deeds, for *Iſaac* was yet unborn.

3. This

3. This choice Bleſſing could not be denied to *Iſhmael* becauſe he had diſinherited himſelf by ſin; for this Bleſſing was intailed to *Iſaac*, before *Iſhmael* had a being alſo. *Rom.*4.16,17,18,19. *Gen.*15.4,5. *Gen.*16.

4. Theſe things therefore muſt needs fall out through the working of diſtinguiſhing Love and Mercy, which had ſo caſt the buſineſs, *that the purpoſe of God according to Election might ſtand.*

Further, Should not God decree to ſhew diſtinguiſhing Love and Mercy, as well as that which is general and common, he muſt not diſcover his beſt Love at all to the Sons of Men. Again, If he ſhould reveal and extend his beſt Love to all the World in general, then there would not be ſuch a thing as Love that doth diſtinguiſh; for diſtinguiſhing Love appeareth in ſeparating between *Iſaac* and *Iſhmael*, *Jacob* and *Eſau*, the many called, and the few choſen. Thus by vertue of diſtinguiſhing Love, ſome muſt be Reprobate: For diſtinguiſhing Love muſt leave ſome, both of the Angels in Heaven, and the Inhabitants of the Earth; wherefore the Decree alſo that doth eſtabliſh it, muſt needs leave ſome.

Fourthly, Another Cauſe of Reprobation, Is Gods willingneſs to ſhew his wrath, and to make his power known. This is one of thoſe Arguments that the holy Apoſtle ſetteth againſt the moſt knotty and ſtrong Objection that ever was framed againſt the Doctrine of Eternal Reprobation: *Thou wilt ſay then* (ſaith he) *Why doth he yet find fault?* for if it be his will that ſome ſhould be rejected, hardned, and periſh, why then is he offended that any ſin againſt him; *for who hath reſiſted his will?* Hold, ſaith the Apoſtle; ſtay a little here; firſt remember this, Is it meet to ſay unto God, what doeſt thou? *Shall the thing formed ſay to him that formed it, Why haſt thou made me thus? Hath not the Potter power over the Clay of the ſame lump*, &c. Beſides, when you have thought your worſt, to wit, that the effects of Reprobation muſt needs be conſummate in the eternal perdition of the Creature; yet again conſider, *What if God be willing to ſhew his Wrath*, as well as Grace and Mercy? And what if he, that he may ſo do, exclude ſome from having ſhare in that Grace that would infallibly, againſt all reſiſtance, bring us ſafe unto eternal Life? What then? Is he therefore the Author of your periſhing, or his eternal Reprobation either? Do you not know that he may refuſe to Elect who he will, without abuſing of them? Alſo that he may deny to give them that Grace that would preſerve them from ſin, without being guilty of their Damnation? May he not, to ſhew his wrath, *ſuffer with much long-ſuffering all that are the Veſſels of Wrath*, by their own voluntary will, *to fit themſelves for wrath and for deſtruction?* Yea, might he not even in the act of Reprobation, conclude alſo to ſuffer them thus left, to fall from the ſtate he

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left them in, that is, as they were conſidered upright; and when fallen, to binde them faſt in Chains of Darkneſs, unto the Judgement of the great day, but he muſt needs be charged fooliſhly? You ſhall ſee in that day what a Harmony and what a Glory there will be found in all Gods Judgements in the overthrow of the Sinner; alſo how clear the Lord will ſhew himſelf of having any working hand in that which cauſeth eternal ruine; notwithſtanding he hath reprobated ſuch, doth ſuffer them to ſin, and that too that he might ſhew his wrath on the veſſels of his wrath; the which I alſo after this next Chapter, ſhall further clear up to you. As *the Lord knows how to deliver the godly out of temptation*, without approving of their miſcarriages; ſo he alſo *knoweth how to reſerve the ungodly unto the day of Judgement to be puniſhed*, yet never to deſerve the leaſt of blame for his ſo reſerving of them: though none herein can ſee his way, for he alone knows how to do it. *Rom.9.19. 2 Pet.2.9.*

CHAP. V.

Of the Unchangableneſs of Eternal Reprobation.

MAny Opinions have paſſed through the hearts of the Sons of men concerning Reprobation; moſt of them endeavouring ſo to hold it forth, as therewith they might, if not heal their Conſcience ſlightly, yet maintain their own Opinion, in their Judgement, of other things; ſtill wringing, now the Word this way, and anon again that, for their purpoſe: alſo framing within their Soul ſuch an imagination of God and his acts in Eternity, as would ſuit with ſuch Opinions, and ſo preſent all to the world. And the rather they have with greateſt labour ſtrained unweariedly at this above many other Truths, becauſe of the grim and dreadful face it carrieth in moſt mens apprehenſions. But none of theſe things, however they may pleaſe the Creature, can by any means in any meaſure, either cauſe God to undo, unſay, or undetermine what he hath concerning this decreed and eſtabliſhed.

Firſt, Becauſe they ſuit not with his nature, eſpecially in theſe Foundation-acts: *The Foundation of God ſtandeth ſure*, even touching Reprobation, that the purpoſe of God according to Election might ſtand. *I know* (ſaith *Solomon*) *that whatſoever the Lord doth, it abideth for ever; nothing can be put unto it, nor any thing taken from it*, &c. *Hath he ſaid it, and ſhall he not do it? Hath he ſpoken, and ſhall he not bring it to paſs?* His Decrees are compoſed according to his eternal Wiſdom, eſtabliſhed upon his unchangable Will, governed by his Knowledge, Prudence, Power, Juſtice,

Juſtice, and Mercy, and are brought to concluſion (on his part) in perfect holineſs, through the abiding of his moſt bleſſed Truth and Faithfulneſs: *He is a Rock, his way is perfect, for all his works are Judgement: A God of Truth, and without iniquity, juſt and right is he.* 2*Tim.*2.18,19. *Rom.*9.11. *Eccleſ.*3.14. *Numb.*23.19. *Deut.*32.4.

Secondly, This Decree is made ſure by the number, meaſure, and bounds of Election; for Election and Reprobation do incloſe all reaſonable Creatures; that is, either the one or the other; Election, thoſe that are ſet apart for Glory; and Reprobation, thoſe left out of this Choice.

Now as touching the Elect, they are by this Decree confined to that limited number of Perſons that muſt amount to the compleat making up the fulneſs of the myſtical Body of Chriſt; yea ſo confined by this eternal purpoſe, that nothing can be diminiſhed from or added thereunto: and hence it is that they are called *his Body and Members in particular, the fulneſs of him that fills all in all, and the meaſure of the ſtature of the fulneſs of Chriſt*; which Body, conſidering him as the Head thereof, in concluſion maketh up one perfect man, and holy Temple for the Lord: theſe are called, *Chriſts Subſtance, Inheritance and Lot*; and are ſaid to be *booked, marked, and ſealed* with Gods moſt excellent knowledge, approbation and liking. As Chriſt ſaid to his Father, *Thine eyes did ſee my Subſtance, yet being imperfect, and in thy Book are all my Members written, which in continuance were finiſhed, when yet there was none of them.* This being thus, I ſay, it is in the firſt place impoſſible that any of thoſe Members ſhould miſcarry, *for who ſhall lay any thing to the charge of Gods Elect?* and becauſe they are as to number every way ſufficient, being his Body, and ſo by their compleating to be made a perfect man: therefore all others are rejected, that *the purpoſe of God according to Election might ſtand.* Beſides, it would not onely argue weakneſs in the Decree, but monſtrouſneſs in the Body, if after this, any appointed ſhould miſcarry, or any beſides them be added to them. *Epheſ.*1.22,23. & 4.11,12,13. *Pſal.*16. 2*Tim.*2.18,19. *Pſal.*139.16. *Mat.*24.24. *Rom.*8.33. *Rom.*9.11.

Thirdly, Nay further, that all may ſee how punctual, exact, and to a tittle this Decree of Election is, God hath not onely as to number and quantity confined the perſons, but alſo determined and meaſured, and that before the World, the number of the Gifts and Graces that are to be beſtowed on theſe Members in general; and alſo what Graces and Gifts to be beſtowed on this or that Member in particular: *He hath bleſſed us with all ſpiritual Bleſſings in Chriſt, according as he hath choſen us in him before the foundation of the World*; and beſtoweth them in time upon us, *according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.*

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He hath given to the Eye, the Grace that belongeth to the Eye; and to the hand that which he alſo hath appointed for it: And ſo to every other Member of the Body Elect, he doth deal out to them their determined meaſure of Grace and Gifts moſt fit for their Place and Office. Thus is the Decree eſtabliſhed, both of the Saved, and alſo the Non-Elect. *Epheſ.* 1.3,4. *&* 3.7,8,9,10,11. *Rom.* 12. 3. *Epheſ.* 4. 16. *Col.* 2. 19. *Epheſ.* 4.12,13.

Fourthly, But again, Another thing that doth eſtabliſh this Decree of Eternal Reprobation, Is the weakneſs that Sin in the Fall, and ſince, hath brought all Reprobates into: For though it be moſt true, that Sin is no Cauſe of eternal Reprobation; yet ſeeing Sin hath ſeized on the Reprobate, it cannot be but thereby the Decree muſt needs be the faſter fixed. If the King, for this or the other weighty Reaſon, doth decree not to give this or that man (who yet did never offend him) a place in his Privy Chamber; if this man after this ſhall be infected with the Plague, this rather faſtens then loſens the Kings Decree. As the Angels that were left out of Gods Election, by reaſon of the ſin they committed after, are ſo far off from being by that received into Gods Decree, that they are therefore bound for it in Chains of everlaſting Darkneſs, to the Judgment of the Great Day.

CHAP. VI.

Whether to be Reprobated, be the ſame with being appointed before-hand unto eternal Condemnation? If not, how do they differ? Alſo whether Reprobation be the cauſe of Condemnation?

IT hath been the cuſtom of ignorant men much to quarrel at eternal Reprobation, concluding (for want of knowledge in the Myſtery of Gods Will) that if he reprobate any from Eternity, he had as good have ſaid, *I will make this man to damn him; I will decree this man, without any conſideration, to the everlaſting Pains of Hell.* When in very deed, for God to reprobate, and to appoint before-hand to eternal Condemnation, are two diſtinct things, properly relating to two diſtinct Attributes, ariſing from two diſtinct Cauſes.

Firſt, They are two diſtinct things: Reprobation, a ſimple leaving of the Creature out of the bounds of Gods Election; but to appoint to Condemnation, is to bind them over to everlaſting puniſhment. Now

there is a great difference between my refuſing to make of ſuch a Tree a Pillar in my Houſe, and of condemning it unto the fire to be burned.

Secondly, As to the Attributes; Reprobation reſpects Gods Soveraignty; but to appoint to Condemnation, his Juſtice. *Rom.* 9. 18. *Gen.* 18.25.

Thirdly, As to the Cauſes; Soveraignty being according to the Will of God, but Juſtice according to the Sin of Man. For God, though he be the onely Sovereign Lord, and that to the height of perfection; yet he appointeth no man to the pains of everlaſting fire, meerly from Soveraignty, but by the Rule of Juſtice: God damneth not the man becauſe he is a man, but a Sinner; and fore-appoints him to that place and ſtate, by fore-ſeeing of him wicked. *Rom.* 1.18,19. *Col.* 3.6.

Again, As Reprobation is not the ſame with fore-appointing to eternal Condemnation; ſo neither is it the Cauſe thereof.

If it be the Cauſe, then it muſt either,

1. Leave him infirm. Or,
2. Infuſe ſin into him. Or,
3. Take from him ſomething that otherwiſe would keep him upright.
4. Or both licenſe Satan to tempt, and the Reprobate to cloſe in with the temptation. But it doth none of theſe; therefore it is not the Cauſe of the Condemnation of the Creature.

That it is not the Cauſe of Sin, it is evident,

1. Becauſe the Elect are as much involved therein, as thoſe that are paſſed by.
2. It leaveth him not infirm; for he is by an after-Act, to wit, of Creation, formed perfectly upright.
3. That Reprobation infuſeth no ſin, appeareth, becauſe it is the Act of God.
4. That it taketh nothing (that good is) from him, is alſo manifeſt, it being onely a leaving of him.
5. And that it is not by this Act that Satan is permitted to tempt, or the Reprobate to ſin, is manifeſt; becauſe as Chriſt was tempted, ſo the Elect fall as much into the temptation, at leaſt many of them, as many of thoſe that are Reprobate: Whereas if theſe things came by Reprobation, then the Reprobate would be onely concerned therein. All which will be further handled in theſe queſtions yet behind.

Object. *From what hath been ſaid, there is concluded this at leaſt, That God hath infallibly determined, and that before the World, the infallible damnation of ſome of his Creatures: for if God hath before the World bound ſome over to eternal puniſhment, and that as you ſay, for ſin; then this determination muſt either be fallible or infallible; not fallible, for then your other poſi-*

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tion of the certainty of the number of Gods Elect, is ſhaken; unleſs you hold that there may be a number that ſhall neither go to Heaven nor Hell. Well then, if God hath indeed determined, fore-determined, that ſome muſt infallibly periſh; doth not this his Determination lay a neceſſity on the Reprobate to ſin, that he may be damned; for, No ſin, no damnation; that is your own Argument.

Anſw. That God hath ordained † the damnation of ſome of his Creatures, it is evident; but whether this his Determination be poſitive and abſolute, there is the queſtion: For the better underſtanding whereof, I ſhall open unto you the variety of Gods Determinations, and their nature, as alſo riſe. † *Jude* 4.

The Determinations of God touching the deſtruction of the Creature, they are either ordinary or extraordinary: Thoſe I count ordinary that were commonly pronounced by the Prophets and Apoſtles, *&c.* in their ordinary way of preaching, to the end men might be affected with the love of their own Salvation; now theſe either bound or looſed but as the condition or qualification was anſwered by the Creature under Sentence, and no otherwiſe. 1 *Sam.*12.25. *Iſa.*1.20. *Mat.*18.3. *Luk.*13.1,2,3. *Rom.*2.8,9. *Rom.*8.13. *Rom.*11.13. 1 *Cor.*6.9.

Again, Thoſe extraordinary, though they reſpect the ſame conditions, yet they are not grounded immediately upon them, but upon the infallible fore-knowledge and fore-ſight of God, and are thus diſtinguiſhed: Firſt the ordinary determination, it ſtands but at beſt upon a ſuppoſition that the Creature may continue in Sin, and admits of a poſſibility that it may not; but the extraordinary ſtands upon an infallible fore-ſight that the Creature will continue in ſin; wherefore this muſt needs be poſitive, and as infallible as God himſelf.

Again, Theſe two Determinations are alſo diſtinguiſhed thus: The ordinary is applicable to the Elect as well as to the Reprobate, but the other to the Reprobate only: It is proper to ſay even to the Elect themſelves, *He that believeth ſhall be ſaved, and he that believeth not ſhall be damned*; but not to ſay to them, *Theſe are appointed to* UTTER *deſtruction*, or that they ſhall UTTERLY *periſh in their own Corruptions*; or that *for them is* RESERVED *the blackneſs of darkneſs* FOR EVER. 1 *King.* 20.42. 2 *Pet.* 2. 12. *Jude* 13.

So then, though God by theſe determinations doth not lay ſome under irrecoverable condemnation, yet by one of them he doth; as is further made out thus:

1. God moſt perfectly fore-ſeeth the final impenitency of thoſe that ſo die, from the beginning to the end of the World. *Prov.*15.11. *Pſal.* 139.2. *Iſa.*46.10.

2. Now from this infallible fore sight, it is moſt eaſie and rational to conclude, and that poſitively, the infallible overthrow of every ſuch creature. Did I infallibly fore-ſee that this or that man would cut out his heart in the morning, I might infallibly determine his death before night.

Object. But ſtill the Queſtion is, Whether God by this his determination doth not lay a neceſſity on the Creature to ſin? For, No Sin, no Condemnation: This is true by your own Aſſertion.

Anſw. No, by no means: For,

1. Though it be true, that Sin muſt of abſolute neceſſity go before the infallible condemnation and overthrow of the Sinner; and that it muſt alſo be pre-conſidered by God; yet it needs not lay a neceſſity upon him to ſin: for let him but alone to do what he will, and the Determination cannot be more infallible then the Sin, which is the cauſe of its Execution.

2. As it needs not, ſo it doth not; for this poſitive Determination is not grounded upon what *God* will effect, but on what the *Creature* will; and that not thorow the inſtigation of God, but the inſtigation of the Devil. What? might not I, if I moſt undoubtedly foreſaw that ſuch a Tree in my Garden would onely cumber the ground (notwithſtanding reaſonable means) might not I, I ſay, from hence determine (ſeven years before) to cut it down, and burn it in the fire, but I muſt, by ſo determining, neceſſitate this Tree to be fruitleſs? The caſe in hand is the very ſame. God therefore may moſt poſitively determine the infallible damnation of his Creature, and yet not at all neceſſitate the Creature to ſin, that he might be damned.

Object. But how is this ſimilitude pertinent? For God did not onely fore-ſee ſin would be the deſtruction of the Creature, but let it come into the world, and ſo deſtroy the Creature. If you, as you fore-ſee the fruitleſneſs of your Tree, ſhould withal ſee that which makes it ſo, and that too before it makes it ſo, and yet let the impediment come and make it ſo; are not you now the cauſe of the unfruitfulneſs of that Tree which you have before condemned to the fire to be burned? For God might have choſe whether he would have let *Adam* ſin, and ſo ſin to have got into the world by him.

Anſw. Similitudes never anſwer every way; if they be pertinent to that for which they are intended, 'tis enough; and to that it anſwereth well, being brought to prove no more but the natural conſequence of a true and infallible fore-ſight. And now as to what is objected further, As that God might have choſe whether Sin ſhould have come into the World by *Adam*, to the deſtruction of ſo many: To that I ſhall anſwer,

1. That

1. That Sin could not have come into the World without Gods permiſſion, it is evident, both from the perfection of his fore-ſight & power.

2. Therefore all the means, motives, and inducements thereunto, muſt alſo by him be not onely fore-ſeen, but permitted.

3. Yet ſo, that God will have the timing, proceeding, bounding and ordering thereof, at his diſpoſe: *Surely the wrath of man ſhall praiſe thee, and the remainder of wrath ſhalt thou reſtrain.* 1 *Kings* 22. 20, 21, 22. *John* 8. 20. *Luk.* 22. 51, 52. *Pſal.* 76. 10.

4. Therefore it muſt needs come into the world, not without, but by the knowledge of God; not in deſpite of him, but by his ſuffering of it.

Object. But how then is he clear from having a hand in the death of him that periſheth?

Anſw. Nothing is more ſure then that God could have kept Sin out of the world, if it had been his will; and this is alſo as true, that it never came into the world with his liking and compliance: And for this, you muſt conſider that Sin came into the world by two ſteps:

1. By being offered.
2. By prevailing.

Touching the firſt of theſe, God without the leaſt injury to any Creature in Heaven or Earth, might not onely ſuffer it, but ſo far countenance the ſame: that is, ſo far forth as for trial onely: As it is ſaid of *Abraham*; *God tempted Abraham to ſlay his onely Son*, and led Chriſt by the Spirit into the Wilderneſs to be tempted of the Devil. This is done without any harm at all; nay, it rather produceth good; for it tends to diſcover Sincerity, to exerciſe Faith in, and Love to his Creator; alſo to put him in mind of the continual need he hath of depending on his God for the continuation of help and ſtrength, and to provoke to Prayers to God, when ever ſo engaged. *Gen.* 22. 1, 2. *Mark* 1. 12. *Luke* 4. 1 *Deut.* 8. 1, 2, 3. 1 *Pet.* 1. 7, 8. *Heb.* 5. 7. *Matth.* 26. 41.

Object. But God did not onely admit that Sin ſhould be offered for trial, and there to ſtay; but did ſuffer it to prevail, and overcome the World.

Anſw. Well, this is granted: But yet conſider,

1. God did neither ſuffer it, nor yet conſent it ſhould, but under this conſideration; If *Adam*, upright *Adam*, gave way thereto, by forſaking his Command, *In the day thou eateſt thereof, thou ſhalt ſurely die:* Which *Adam* did, not becauſe God did compel him or perſwade him to it, but voluntarily of his own mind, contrary to his God's Command: So then, God by ſuffering ſin to break into the World, did it rather in Judgement, as diſliking *Adam*'s Act, and as a puniſhment to man for liſtening to the Tempter; and as a diſcovery of his anger at mans diſobedience; then

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to prove that he is guilty of the miſery of his Creature. *Gen.* 2.17. & 3.3.

2. Conſider alſo, that when God permitted Sin for trial, it was, when offered firſt, to them onely who were upright, and had ſufficient ſtrength to reſiſt it.

3. They were by Gods Command to the contrary, driven to no ſtrait to tempt them to encline to Satan: *Of every Tree of the Garden thou mayſt freely eat*, ſaith God; *onely let this alone.*

4. As touching the beauty and goodneſs that was in the Object unto which they were allured; What was it? Was it better then God? Yea, was it better then the *Tree of Life?* for from that they were not exempted till after they had ſinned. Did not God know beſt what was beſt to do them good?

5. Touching him that perſwaded them to do this wicked Act; Was his word more to be valued for truth, more to be ventured on for ſafety, or more to be honoured for the worthineſs of him that ſpake, then was his that had forbad it? The one being the Devil, with a Lie, and to kill them; the other being God, with his Truth, and to preſerve them ſafe.

Queſt. But was not *Adam* unexpectedly ſuprized? Had he notice before-hand, and warning of the danger? for God foreſaw the buſineſs.

Anſw. Doubtleſs God was fair and faithful to his Creature in this thing alſo; as clearly doth appear from theſe conſiderations:

1. The very Commandment that God gave him, fore-beſpake him well to look about him; and did indeed inſinuate that he was likely to be tempted.

2. It is yet more evident, becauſe God doth even tell him of the danger; *In the day thou eateſt thereof, thou ſhalt ſurely die.*

3. Nay God by ſpeaking to him of the very Tree that was to be forborn, telling him alſo where it ſtood, that he might the better know it; did in effect expreſly ſay unto him, *Adam, If thou be tempted, it will be about that Tree, and the fruit thereof; wherefore if thou findeſt the Tempter there, then beware thy life.*

To conclude then: Though Sin did not come into the World without Gods ſufferance, yet it did without his liking: God ſuffered alſo *Cain* to kill his Brother, and *Iſhmael* to mock at *Iſaac*, but he did not like the ſame. *Gen.* 4.9,10,11. *Gal.* 4.30.

Secondly, Therefore though God was firſt in concluding Sin ſhould be offered to the World; yet man was the firſt that conſented to a being overcome thereby.

Thirdly then, Though God did fore-determine that Sin ſhould enter, yet it was not but with reſpect to certain terms and conditions, which yet was not to be enforced by vertue of the determination, but permitted to be

be compleated by the voluntary inclination of a perfect and upright man. And in that the determination was moſt perfectly infallible, it was thorow the foreſight of the undoubted inclination of this good and Upright Perſon.

Queſt. But might not God have kept *Adam* from inclining, if he would?

Anſw. What more certain? But yet conſider,

1. *Adam* being now an upright man, he was able to have kept himſelf, had he but looked to it as he ſhould and might.

2. This being ſo, if God had here ſtept in, he had either added that which had been needleſs, and ſo had not obtained thankfulneſs; or elſe had made the ſtrength of *Adam* uſeleſs, yea his own workmanſhip in ſo creating him, ſuperfluous; or elſe by conſequence imperfect.

3. If he had done ſo, he had taken *Adam* from his duty, which was to truſt and believe his Maker; he had alſo made void the end of the Commandment, which was to perſwade to watchfulneſs, diligence, ſobriety, and contentedneſs; yea, and by ſo doing would not onely himſelf have tempted *Adam* to tranſgreſſion, even to lay aſide the exerciſe of that ſtrength that God had already given him; but ſhould have become the Pattern, or the firſt Father to all looſneſs, idleneſs, and neglect of duty. Which would alſo not onely have been an ill example to *Adam* to continue to neglect ſo reaſonable and wholſome Duties, but would have been to himſelf an Argument of defence to retort upon his God, when he had come at another time to reckon with him for his miſdemeanors.

Many other weighty Reaſons might here be further added for Gods vindication in this particular, but at this time let theſe ſuffice.

CHAP. VII.

Whether any under eternal Reprobation have juſt cauſe to quarrel with God for not Electing of them?

THat the Anſwer to this Queſtion may be to edification, recal again what I have before aſſerted; to wit, That for a man to be left out of Gods Election, and to be made a Sinner, is two things; and again, For a man to be not Elect, and to be condemned to Hell fire, is two things alſo: Now I ſay, if non-Election makes no man a Sinner, and if it appoints no man to Condemnation neither, then what ground hath any Reprobate to quarrel with God for not Electing of him? Nay, further, Reprobation conſidereth him upright, leaveth him upright, and ſo turneth

turneth him into the World; what wrong doth God do him, though he hath not elected him? What reason hath he that is left in this case to quarrel against his Maker?

If thou say, Because God hath not chosen them, as well as chosen others: I answer, *Nay but O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus? Behold, as the Clay is in the hand of the Potter, ſo are ye in my hand, O Houſe of Iſrael, ſaith the Lord God.* So then, if I ſhould say no more but that God is the onely Lord and Creator, and that by his Soveraignty he hath power to diſpoſe of them according to his pleasure, either to chuſe or to refuſe, according to the counsel of his own Will, who could object againſt him and be guiltleſs? *He giveth no account of any of his ways, and what his Soul deſireth, that doth he.* Rom.9.20,21. Jer. 18. 6. Job 23. 13. & 33.13.

Again, God is wiſer then man, and therefore can ſhew a reaſon for what he acts and does, both when and where at preſent thou ſeeſt none: Shall God the onely wiſe, be arraigned at the Bar of thy blind Reaſon, and there be judged and condemned for his Acts done in Eternity? *Who hath directed the Spirit of the Lord, or who hath been his Counſellour?* Do you not know that he is far more above us, then we are above our Horſe or Mule that is without underſtanding? *Great things doth he, that we cannot comprehend; great things and unſearchable, and marvellous things without number.* *Rom.*11.34,35. *Job* 5.9. & 37.5.

But I say, Should we take it well if our Beaſt ſhould call us to account for this and the other righteous Act, and judge us unrighteous, and our Acts ridiculous, and all becauſe it ſees no reaſon for our ſo doing? Why *we are as Beaſts before God,* Pſal.73.22.

But again, To come yet more cloſe to the point: The Reprobate quarrels with God, becauſe he hath not elected him; well, but is not God the Maſter of his own Love? And is not his Will the only Rule of his Mercy? And may he not, without he give offence to thee, lay hold by electing Love and Mercy on whom himſelf pleaſeth? Muſt thy Reaſon, nay, thy Luſt, be the Ruler, Orderer, and Diſpoſer of his Grace? *May I not do what I will with mine own,* ſaith he? *Is thine eye evil, becauſe mine is good?* Matth.20.15.

Further, What harm doth God to any Reprobate, by not Electing of him? He was, as hath been ſaid, conſidered Upright, ſo formed in the Act of Creation, and ſo turned into the World: Indeed he was not Elected, but hath that taken any thing from him? No verily, but leaveth him in good condition: There is good, and better, and beſt of all; he that is in a good eſtate (though others through free Grace are in a far better)

better) hath not any cauſe to murmur either with him that gave him ſuch a place, or at him that is placed above him. In a word, Reprobation maketh no man perſonally a Sinner, neither doth Election make any man perſonally Righteous: It is the conſenting to ſin that makes a man a Sinner, and the imputation of Grace and Righteouſneſs that makes goſpelly and perſonally Juſt and Holy.

But again, Seeing it is Gods Act to leave ſome out of the bounds of his Election, it muſt needs be [therefore] poſitively good: *Is that then which is good in it ſelf, made ſin unto thee?* God forbid: God doth not evil by leaving this or that man out of his Electing Grace, though he chuſe others to Eternal Life, through Jeſus Chriſt our Lord. Wherefore there is not a Reprobate that hath any Cauſe, and therefore no juſt Cauſe, to quarrel with his Maker, for not electing of him.

And that, beſides what hath been ſpoken, if you conſider,

1. For God to Elect, is an Act of Soveraign Grace; but to paſs by, or to refuſe ſo to do, is an Act of Soveraign Power, not of Injuſtice.

2. God might therefore have choſe whether he would have Elected any, or ſo many or few; and alſo which and where he would.

3. Seeing then that all things are at his diſpoſe, he may faſten Electing Mercy where he pleaſeth; and other Mercy, if he will, to whom and when he will.

4. Seeing alſo that the leaſt of Mercies are not deſerved by the beſt of Sinners; men, inſtead of quarreling againſt the God of Grace, becauſe they have not what they liſt, ſhould acknowledge they are unworthy of their breath; and alſo ſhould confeſs that God may give Mercy where he pleaſeth, and that too, both which or what, as alſo to whom and when he will; and yet be good, and juſt, and very gracious ſtill: Nay, *Job* ſaith, *He taketh away, who can hinder him? Or who will ſay unto him, What doeſt thou?* Job 9.12.

The Will of God is the Rule of all Righteouſneſs, neither knoweth he any other way by which he governeth and ordereth any of his Actions. Whatſoever God doth, it is good *becauſe* he doth it; whether it be to give Grace, or to detain it; whether in chuſing or refuſing. The conſideration of this, made the holy men of old aſcribe Righteouſneſs to their Maker, even then when yet they could not ſee the reaſon of his Actions: They would rather ſtand amazed, and wonder at the heights and depths of his unſearchable Judgements, then quarrel at the ſtrange and moſt obſcure of them. *Job* 34.10,11,12. & 36.3. *Jer.* 12.1. *Job* 37.23. *Rom.* 11. 33.

God did not intend that all that ever he would do, ſhould be known to every man, no nor yet to the Wiſe and Prudent: It is as much a duty

ſometimes to ſtay our ſelves and wonder, and to confeſs our ignorance in many things of *God*, as 'tis to do other things that are duty without diſpute. So then, let poor Duſt and Aſhes forbear to condemn the Lord, becauſe he goeth beyond them; and alſo they ſhould beware they ſpeak not wickedly for him, though it be, as they think, to juſtifie his Actions. *The Lord is righteous in all his Ways, and holy in all his Works.* *Mat.* 11. 25. 1 *Cor.*2.8. *Job* 13. 6,7, 8. *Pſal.* 145. 17.

CHAP. VIII.

Whether eternal Reprobation in its ſelf, or in its Doctrine, be in very deed an hindrance to any man in ſeeking the ſalvation of his Soul?

IN my Diſcourſe upon this Queſtion, I muſt intreat the Reader to mind well what is premiſed in the beginning of the former Chapter, which is, That Reprobation makes no man a Sinner, appoints no man to Condemnation, but leaveth him upright after all. So then, though God doth leave the moſt of men without the bounds of his Election, his ſo doing is neither in it ſelf, nor yet its Doctrine (in very deed) an hindrance to any man in ſeeking the ſalvation of his Soul.

1. It hindreth not in its ſelf, as is clear by the enſuing Conſiderations:

1. That which hindereth him, is the weakneſs that came upon him by reaſon of Sin: Now God onely made the Man, but mans liſtening to Satan made him a Sinner; which is the Cauſe of all his weakneſs: This therefore is it that hindereth him, and that alſo diſ-inableth him in ſeeking the ſalvation of his Soul. *Let no men ſay when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. God made man upright, but he hath ſought out many inventions.* Ezek. 16.30. Jam.1.10. Eccleſ.7.29. Hoſ.13.9. & 14.1. Gen.3.8,9,10,11.

2. It hindereth not in it ſelf, for it taketh not any thing from a man that would help him, might it continue with him; it takes not away the leaſt part of his Strength, Wiſdom, Courage, Innocency, or Will to good; all theſe were loſt by the fall, *in that day when he died the death.* Nay, Reprobation under ſome conſideration did rather eſtabliſh all theſe upon the Reprobate; for as it decrees him left, ſo left upright: Wherefore mans hindrance cometh on him from other means, even by the Fall, † and not by the ſimple Act of Eternal Reprobation. † *Gen.*3.

3. As Reprobation hindereth not either of theſe two ways, ſo neither

ther is it from this ſimple Act that Satan is permitted either to tempt them, that they might be tried, or that they might be over-thrown.

1. It is not by this Act that Satan is permitted to tempt them that they might be tried; becauſe then the Son of God himſelf muſt be reached by this Reprobation; he being tempted by the Devil as much, if not more then any: Yea, and then muſt every one of the Elect be under Eternal Reprobation; for they alſo, and that after their Converſion, are greatly aſſaulted by him: *Many are the troubles of the Righteous*, &c. *Mat.*4.1,2. *Mark* 1.12. *Heb.*2.17. & 4.15.

2. Neither is it from the Act of Reprobation that ſin hath entred the World, no more then from Election; becauſe thoſe under the Power of Election did not onely fall at firſt, but do ſtill generally as fouly, before Converſion, as the Reprobate himſelf. Whereas, if either the Temptation, or the Fall, were by vertue of Reprobation, then the Reprobates, and they onely, ſhould have been tempted, and have fallen. The Temptation then, and the Fall, doth come from other means, and ſo the hindrance of the Reprobate, than from Eternal Reprobation. For the Temptation, the Fall and Hindrance being univerſal, but the Act of Reprobation particular, the hindrance muſt needs come from ſuch a Cauſe as taketh hold on all men, which indeed is the Fall; the Cauſe of which, was neither Election nor Reprobation, but mans voluntary liſtening to the Tempter. *Rom.*3.9.

3. It is yet far more evident that Reprobation hindreth no man from ſeeking the Salvation of his Soul; becauſe notwithſtanding all that Reprobation doth, yet God giveth to divers of the Reprobates great incouragements thereto; to wit, the Tenders of the Goſpel in general, not excluding any; great Light alſo to underſtand it, with many a ſweet taſte of the good Word of God, and the Powers of the World to come; he maketh them ſometimes alſo to be partakers of the holy Ghoſt, and admitteth many of them into fellowſhip with his Elect; yea, ſome of them to be Rulers, Teachers and Governours in his Houſe: All which without doubt both are and ought to be great incouragements even to the Reprobates themſelves, to ſeek the Salvation of their Souls. *Mat.* 11. 28. *Rev.*22.17. *Heb.*6.4,5. *Mat.*25.1,2. *Act.*1.16,17.

II. As it hindreth not in its ſelf, ſo it hindreth not by its Doctrine: For, All that this Doctrine ſaith, is, That ſome are left out of Gods Election, as conſidered upright. Now this Doctrine cannot hinder any man: for,

1. No man ſtill ſtands upright.

2. Though it ſaith ſome are left, yet it points at no man, it nameth no man, it binds all faces in ſecret: So then, if it hinder, it hindreth all, even the Elect as well as Reprobate; for the Reprobate hath as much

ground to judge himſelf Elect, as the very Elect himſelf hath, before he be converted, being both alike in a ſtate of Nature and Unbelief, and both alike *viſibly* liable to the Curſe, for the breach of the Commandment. Again, As they are equals here, ſo alſo have they ground alike to cloſe in with Chriſt, and live; even the open, free, and full Invitation of the Goſpel, and Promiſe of Life and Salvation, by the Faith of Jeſus Chriſt. *Epheſ.*2.1,2. *Rom.*3.9. *Joh.*3.16. 2*Cor.*5.19,20,21,22. *Rev.*21.6. & 22.17.

3. It is evident alſo by experience, that this Doctrine doth not (in deed) neither can it hinder any (this Doctrine I mean, when both rightly ſtated, and rightly uſed:) Becauſe many who have been greatly afflicted about this matter, have yet at laſt had Comfort; which Comfort, when they have received it, hath been to them as an argument that the thing they feared before, was not becauſe of Reprobation rightly ſtated; but its Doctrine much abuſed, was the Cauſe of their Affliction. And had they had the ſame Light at firſt, they received afterwards, their troubles then would ſoon have fled, as alſo now they do. Wherefore diſcouragement comes from want of Light, becauſe they are not skilful in the Word of Righteouſneſs: for had the diſcouragement at firſt been true, (which yet it could not be, unleſs the perſon knew by name himſelf under eternal Reprobation, which is indeed impoſſible) then his Light would have pinched him harder; Light would rather have faſtened this his fear, then at all have rid him of it. *Heb.*5.12,13,14.

Indeed the Scripture ſaith, the Word is to ſome the ſavour of Death unto Death, when to others the ſavour of Life unto Life: But mark, it is not this Doctrine in particular, if ſo much as ſome other, that doth deſtroy the Reprobate: It was *Reſpit* at which *Pharaoh* hardened his heart, and the *Grace of God* that the Reprobates of old did turn into Laſciviouſneſs: Yea, Chriſt the *Saviour* of the World, is a *ſtumbling-Block* unto ſome, and a *Rock of Offence* unto others. But yet again, Conſider that neither *He*, nor *any* of Gods Doctrines, are ſo *ſimply*, and in their own true natural force and drift: for *They* beget no unbelief, *They* provoke to no wantonneſs, neither do *They* in the leaſt incourage to impenitency; all this comes from that Ignorance and Wickedneſs that came by the Fall: Wherefore it is by reaſon of *That* alſo, that they ſtumble, and fall, and grow weak, and are diſcouraged, and ſplit themſelves, either at the Doctrine of Reprobation, or at any other Truth of God. *Exod.*8.15. *Jude* 4. 1 *Pet.*2.

Laſtly, To conclude as I began, There is no man while in this World, that doth certainly know that he is left out of the Electing Love of the great God; neither hath he any word in the whole Bible, to perſwade him

him ſo to conclude and believe; for the Scriptures hold forth Salvation to the greateſt of Sinners: Wherefore though the Act of Reprobation were far more harſh, and its Doctrine alſo more ſharp and ſevere, yet it cannot properly be ſaid to hinder any. It is a fooliſh thing in any to be troubled with thoſe things which they have no ground to believe concerns themſelves; eſpecially when the latitude of their diſcouragement is touching their own perſons onely. *The ſecret things belong unto the Lord our God.* Indeed every one of the Words of God ought to put us upon examination, and into a ſerious inquiry of our preſent ſtate and condition, and how we now do ſtand for Eternity; to wit, whether we are ready to meet the Lord, or how it is with us: Yet when ſearch is fully made, and the worſt come unto the worſt, the party can find himſelf no more then the chief of Sinners, not excluded from the Grace of God tendred in the Goſpel; not from an Invitation, nay a Promiſe, to be imbraced and bleſt, if he comes to Jeſus Chriſt. Wherefore he hath no ground to be diſcouraged by the Doctrine of Reprobation. 1 *Tim.*15. *Act.*19.19. 2 *Chron.*33. *Deut.*29.29. *Joh.*7.37. *&* 6.37. *Mark* 2. 17.

CHAP. IX.

Whether God would indeed and in truth, that the Goſpel, with the Grace thereof, ſhould be tendred to thoſe that yet he hath bound up under eternal Reprobation?

TO this Queſtion I ſhall Anſwer,

First, In the Language of our Lord, *Go preach the Goſpel unto every Creature:* and again, *Look unto me, all ye Ends of the Earth, and be ye ſaved: And whoſoever will, let him take the Water of Life freely.* And the reaſon is, becauſe Chriſt died for all, taſted death for every man; is the Saviour of the World, and the Propitiation for the ſins of the whole World. *Mark.*16.15. *Iſa.*45.22. *Rev.*22.17. *Hebr.*2.9. 2 *Cor.*5.15. 1 *John* 4.14. *&* 2.1,2,3.

Secondly, I gather it from thoſe ſeveral cenſures that even every one goeth under, that doth not receive Chriſt, when offered in the general Tenders of the Goſpel; *He that believeth not, ſhall be damned; He that believeth not, makes God a Lyar, becauſe he believeth not the Record that God hath given of his Son:* and, *Wo unto thee Capernaum, wo unto thee Corazin, wo unto thee Bethſaida;* with many other ſayings: All which words, with

many

many other of the ſame nature, carry in them a very great argument to this very purpoſe: For if thoſe that periſh in the days of the Goſpel, ſhall have, at leaſt, their damnation heightened, becauſe they have neglected and refuſed to receive the Goſpel, it muſt needs be that the Goſpel was with all faithfulneſs to be tendred unto them; the which it could not be, unleſs the death of Chriſt did extend it ſelf unto them: for the offer of the Goſpel cannot, with Gods allowance, be offered any further then the death of Jeſus Chriſt doth go; becauſe if that be taken away, there is indeed no Goſpel, nor Grace to be extended. Beſides, if by every Creature, and the like, ſhould be meant onely the Elect, then are all the perſwaſions of the Goſpel to no effect at all: for ſtill the Unconverted, who are here condemned for refuſing of it, they return it as faſt again: *I do not know I am Elect, and therefore dare not come to Jeſus Chriſt; for if the Death of Jeſus Chriſt, and ſo the general Tender of the Goſpel, concern the Elect alone; I, not knowing my ſelf to be one of that number, am at a mighty plunge; nor know I whether is the greater ſin, to Believe, or to Deſpair: for I ſay again, If Chriſt died onely for the Elect, &c. then, I not knowing my ſelf to be one of that number, dare not believe the Goſpel, that holds forth his Blood to ſave me; nay, I think with ſafety may not, until I firſt do know I am Elect of God, and appointed thereunto.* Joh.3.16. Mark 16.16. 1 Joh.5. 8,9,10. Matth.11.21,22. Heb.2.3.

Thirdly, God the Father, and Jeſus Chriſt his Son, would have all men whatever, invited by the Goſpel to lay hold of Life by Chriſt, whether Elect or Reprobate: for though it be true, that there is ſuch a thing as Election and Reprobation, yet God by the Tenders of the Goſpel in the Miniſtry of his Word, looks upon men under another Conſideration, to wit, as Sinners; and as Sinners invites them to believe, lay hold of, and embrace the ſame. He ſaith not to his Miniſters, *Go preach to the Elect, becauſe they are Elect; and ſhut out others, becauſe they are not ſo*: But, *Go preach the Goſpel to Sinners as Sinners; and as they are ſuch, Go bid them come to me and live.* And it muſt needs be ſo, otherwiſe the Preacher could neither ſpeak in faith, nor the People hear in faith: firſt, the Preacher could not ſpeak in faith, becauſe he knoweth not the Elect from the Reprobate; nor they again hear in faith, becauſe, as unconverted, they would be always ignorant of that alſo: So then, the Miniſter neither knowing whom he ſhould offer Life unto, nor yet the People which of them are to receive it; how could the Word now be preached in faith with power? And how could the People believe and embrace it? But now the Preacher offering mercy in the Goſpel to Sinners, as they are Sinners, here is way made for the Word to be ſpoke in faith, becauſe his Hearers are Sinners; yea, and incouragement alſo for the People to receive

ceive and cloſe therewith, they underſtanding they are Sinners: *Chriſt Jeſus came into the World to ſave Sinners.* Luk.24.46,47.

Fourthly, The Goſpel muſt be preached to Sinners as they are Sinners, without diſtinction of Elect or Reprobate; becauſe neither the one nor yet the other (as conſidered under theſe ſimple Acts) are fit ſubjects to embrace the Goſpel: for neither the one Act, nor yet the other, doth make either of them Sinners; but the Goſpel is to be tender'd to men as they are Sinners, and perſonally under the curſe of God for ſin: Wherefore to profer Grace to the Elect becauſe they are Elect, it is to profer Grace and Mercy to them, as not conſidering them as Sinners. And, I ſay, to deny it to the Reprobate, becauſe he is not Elected, it is not only a denyal of Grace to them that have no need thereof, but alſo before occaſion is given on their part, for ſuch a Diſpenſation. And I ſay again, therefore, to offer Chriſt and Grace to man Elect, as ſimply ſo conſidered, this adminiſters to him no comfort at all, he being here no Sinner; and ſo engageth not the heart at all to Jeſus Chriſt; for that comes in, and is effected on them as they are Sinners. Yea, to deny the Goſpel alſo to the Reprobate, becauſe he is not Elect, it will not trouble him at all; for ſaith he, *So I am not a Sinner, and ſo do not need a Saviour.* But now, becauſe the Elect have no need of Grace in Chriſt by the Goſpel, but as they are Sinners, nor the Reprobates cauſe to refuſe it as they are Sinners; therefore Chriſt by the Word of the Goſpel, is to be profered to both, without conſidering Elect or Reprobate, even as they are Sinners. *The whole have no need of the Phyſitian, but thoſe that are ſick. I came not to call the Righteous, but Sinners to Repentance.* 2 Cor. 5. 14, 15. Luk.7. 46,47. Mark 2.17.

Thus you ſee the Goſpel is to be tendred to all in general, as well to the Reprobate as to the Elect, to Sinners as Sinners; and ſo are they to receive it, and to cloſe with the Tenders thereof.

CHAP. X.

Seeing then that the Grace of God in the Goſpel, is by that to be profered to Sinners, as Sinners; as well to the Reprobate as the Elect; Is it poſſible for thoſe who indeed are not Elect, to receive it, and be ſaved?

TO this Queſtion I ſhall anſwer ſeveral things: But firſt I ſhall ſhew you what that Grace is, that is tendred in the Goſpel; and ſecondly, what it is to receive it and be ſaved.

First then, The Grace that is offered to Sinners as Sinners, without reſpect to this or that Perſon, it is a ſufficiency of Righteouſneſs, pardoning Grace, and Life, laid up in the Perſon of Chriſt, held forth in the Exhortation and Word of the Goſpel, and promiſed to be theirs that receive it; yea, I ſay, in ſo univerſal a Tender, that not one is by it excluded or checked in the leaſt, but rather incouraged, if he hath the leaſt deſire to Life; yea, it is held forth to beget both Deſires and Longings after the Life thus laid up in Chriſt, and held forth by the Goſpel. *Joh.*1.16. *Col.*1.19. 1 *John* 5.11,12. *Act.*13.38,39. *Col.*1.23. *Rom.*10.12,13,14. & 16.25,26.

Secondly, To receive this Grace thus tender'd by the Goſpel, it is,

1. To believe it is true.
2. To receive it heartily and unfeignedly through Faith. And
3. To let it have its natural ſway, courſe and authority in the Soul, and that in that meaſure, as to bring forth the fruits of good living in Heart, Word, and Life, both before God and Man.

Now then to the Queſtion:

Is it poſſible that this Tender, thus offered to the Reprobate, ſhould by him be thus received and embraced, and he live thereby?

To which I anſwer in the Negative, Nor yet for the Elect themſelves, I mean as conſidered dead in treſpaſſes and ſins, which is the ſtate of all men, Elect as well as Reprobate. So then, though there be a ſufficiencie of Life and Righteouſneſs laid up in Chriſt for all men, and this tender'd by the Goſpel to them without exception; yet ſin coming in between the Soul and the Tender of this Grace, it hath in truth diſabled all men, and ſo, notwithſtanding this Tender, they continue to be dead. For the Goſpel, I ſay, coming in word onely, ſaveth no man, becauſe of mans impediment; wherefore thoſe that indeed are ſaved by this Goſpel, the Word comes not to them in word onely, but alſo in power, and in the holy Ghoſt, is mixed with Faith, even with the Faith of the operation of God, by whoſe exceeding great and mighty Power, they are raiſed from this death of ſin, and inabled to embrace the Goſpel. Doubtleſs, all men being dead in treſpaſſes and ſins, and ſo captivated under the power of the Devil, the Curſe of the Law, and ſhut up in unbelief; it muſt be the Power of God, yea the exceeding greatneſs of that Power, that raiſeth the Soul from this condition, to receive the holy Goſpel. *Epheſ.*2.1,2,3. 1*Theſſ.*1.5,6. *Col.*2.12. *Heb.*4.1,2. *Epheſ.*1.18,19, *&c.*

For man by nature (conſider him at beſt) can ſee no more, nor do no more then what the Principles of Nature underſtands and helps to do; which Nature being below the diſcerning of things truly, ſpiritually, and ſavingly good, it muſt needs fall ſhort of receiving, loving and delighting in

in them. *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* Now I ſay, If the natural man at beſt (for the Elect before Converſion are no more, if quite ſo much) cannot do this, how ſhall they attain thereto, being now not onely corrupted and infected, but depraved, bewitched and dead; ſwallowed up of unbelief, ignorance, confuſion, hardneſs of heart, hatred of God, and the like? When a Thorn by nature beareth Grapes, and a Thiſtle beareth Figs, then may this thing be. To lay hold of and receive the Goſpel by a true and ſaving Faith, it is an Act of the Soul as made a New Creature, which is the workmanſhip of God: *Now he that hath wrought us for the ſelf-ſame thing, is God. For a corrupt Tree cannot bring forth good fruit. Can the Ethiopian change his skin?* 1 Cor. 2. 11, 14. Mat. 7. 16, 17, 18. Luk. 6. 43, 44, 45. Jer. 13. 23.

But yet the Cauſe of this impoſſibility,

1. Lieth not in Reprobation, the Elect themſelves being as much unable to receive it as the other.

2. Neither is it becauſe the Reprobate is excluded in the Tender, for that is univerſal.

3. Neither is it becauſe there wanteth Arguments in the Tenders of the Goſpel, for there is not onely plenty, but ſuch as be perſwaſive, clear, and full of Rationality.

4. Neither is it becauſe theſe Creatures have no need thereof, for they have broke the Law.

5. Wherefore it is, becauſe indeed they are by ſin dead, captivated, mad, ſelf-oppoſers, blind, alienated in their minds, and haters of the Lord. Behold the Ruines that Sin hath made!

Wherefore whoever receiveth the Grace that is tender'd in the Goſpel, they muſt be quickned by the Power of God, their Eyes muſt be opened, their Underſtandings illuminated, their Ears unſtopped, their Hearts circumciſed, their Wills alſo rectified, and the Son of God revealed in them. Yet as I ſaid, Not becauſe there wanteth Argument in theſe Tenders, but becauſe men are dead, and blind, and cannot hear the Word. *Why do you not underſtand my ſpeech?* ſaith Chriſt: *Even becauſe you cannot hear my word.* Act. 9. 15. & 26. 9, 10. Pſal. 110. 3. Gal. 1. 15. Mat. 11. 27. John 8. 43.

For otherwiſe, as I ſaid but now, There is,

1. Rationality enough in the Tenders of the Goſpel.

2. Perſwaſions of weight enough to provoke to Faith. And,

3. Arguments enough to perſwade to continue therein.

Firſt, Is it not reaſonable that man ſhould believe God in the profer of the Goſpel, and Life by it?

Secondly, Is there not reaſon, I ſay, both from the Truth and Faithfulneſs of God, from the ſufficiency of the Merits of Chriſt, as alſo from the freeneſs and fulneſs of the Promiſe? What unreaſonable thing doth the Goſpel bid thee credit? Or what falſhood doth it command thee to receive for truth? Indeed in many points the Goſpel is above Reaſon, but yet in never a one againſt it; eſpecially in thoſe things wherein it beginneth with the Sinner, in order to Eternal Life.

Again, Touching its Perſwaſions to provoke to Faith:

Firſt, With how many Signs and Wonders, Miracles and mighty Deeds, hath it been once and again confirmed, and that to this very end? *Heb.* 1.1,2,3. 1 *Cor.* 14.22. *Heb.* 6.18. *Act.* 13.32.

Secondly, With how many Oaths, Declarations, Atteſtations, and Proclamations, is it avouched, confirmed and eſtabliſhed?

Thirdly, And why ſhould not credence be given to that Goſpel that is confirmed by Blood, the Blood of the Son of God himſelf? Yea, that Goſpel that did never yet fail any that in truth have caſt themſelves upon it, ſince the foundation of the World. *Jer.* 3.12. *Gal.* 3.15. *Heb.* 9.16,17,18. & 12. 1,2,3.

Again, As there is Rationality enough, and Perſwaſions ſufficient, ſo there is alſo Argument moſt prevalent to perſwade to continue therein, and that too heartily, cheerfully, and unfeignedly unto the end: Did not, as I have ſaid, blindneſs, madneſs, deadneſs, and wilful Rebellion, carry them away in the vanity of their mindes, and overcome them. *Epheſ.* 4.17,18,19.

For, Firſt, if they could but conſider how they have ſinned, how they have provoked God, &c. if they could but conſider what a diſmal ſtate the ſtate of the damned is, and alſo that in a moment their condition is like to be the ſame, would they not cleave to the Goſpel, and live?

Secondly, The enjoyment of God, and Chriſt, and Saints, and Angels, being the ſweeteſt; the pleaſures of Heaven the moſt comfortable; and to live always in the height of Light, Life, Joy, Gladneſs imaginable, one would think were enough to perſwade the very Damned now in Hell.

There is no man then periſheth for want of ſufficient Reaſon in the Tenders of the Goſpel, nor any for want of Perſwaſions to Faith; nor yet becauſe there wanteth Arguments to provoke to continue therein. But the Truth is, the Goſpel in this hath to do with unreaſonable Creatures; with ſuch as will not believe it, and that becauſe it is Truth: *And becauſe I tell you the Truth*, ſaith Chriſt, (therefore) *you believe me not*, John 8.45.

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receive it and live for ever? for you have said before, That the Elect are as dead as the Reprobate, and full as unable as they (as men) to close with these Tenders, and live.

Answ. Doubtless this is true, and were the Elect left to themselves, they, thorow the wickedness of their heart, would perish as do others. Neither could all the reasonable perswasive prevalent Arguments of the Gospel of God in Christ, prevail to make any receive it, and live. Wherefore here you must consider, that as there is Mercy proclaimed in the general Tenders of the Gospel; so there is also the Grace of Election; which Grace kindly over-ruleth and winneth the Spirit of the Chosen, working in them that unfeigned closing therewith, that makes it effectual to their undoubted Salvation; which indeed is the cause that not onely in other Ages, but also to this day, there is a Remnant that receive this Grace; they being appointed, I say, thereto, before the world began; preserved in time from that which would undo them, and inabled to embrace the glorious Gospel of Grace, and Peace, and Life. 1 *King.*19.18. *Rom.*11.5. 2*Thess.*5.9.

Now there is a great difference between the Grace of Election, and of the Grace that is wrapped up in the general Tenders of the Gospel; a difference, I say, and that both as to its timing, latituding, and working.

1. Touching its timing; it is before, yea long before, there was either Tender of the Grace wrapped up in the Gospel to any, or any need of such a Tender. *Ephes.*1.4,5.

2. They also differ in latitude; the Tenders of Grace in the Gospel are common and universal to all, but the extention of that of Election special and peculiar to some. *There is a Remnant according to the Election of Grace,* Rom.11.5.

3. Touching the working of the Grace of Election; it differs much in some things from the working of the Grace that is offered in the general Tenders of the Gospel. As is manifest in these particulars:

1. The Grace that is offered in the general Tenders of the Gospel, *calleth* for Faith to lay hold upon, & accept thereof; but the special *Grace* of Election, *worketh* that Faith which doth lay hold thereof. *Act.*16.31. & 13.48. *Phil.*1.29. 2*Thess.*1.11.

2. The Grace that is offered in the general Tenders of the Gospel, calleth for Faith as *a condition in us*, without which there is no Life; but the special Grace of Election worketh Faith in us *without any such Condition.* *Mark* 16.15,16. *Rom.*11.5,6.

3. The Grace that is offer'd in the general Tenders of the Gospel, *promiseth* Happiness upon the condition of *persevering* in the Faith only; but the special Grace of Election *causeth this Perseverance.* *Col.*1.23. *Ephes.*2,10. *Rom.*11.7. 1*Pet.*1.5,6,7.

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4. The Grace offered in the general Tenders of the Gospel, when it sparkleth most, *leaveth the greatest part* of men behind it; but the special Grace of Election, when it shineth least, doth *infallibly bring every Soul* therein concerned to everlasting Life. *Rom.* 10. 16. & 8. 33, 34, 35.

5. A man may *overcome* and put out all the Light and Life that is begotten in him by the general Tenders of the Gospel; but *none shall overcome*, or make void, or frustrate the Grace of Election. *Jude* 4. 2 *Pet.* 2. 20, 21, 22. *Mat.* 24. 24. *Rom.* 11, 1, 2, 3. *&c.*

6. The general Tenders of the Gospel, considered without a concurrance of the Grace of Election, helps not the Elect himself, when sadly fallen. Wherefore when I say, The Grace that is offered in the general Tenders of the Gospel, I mean that Grace when offer'd, as not being accompanied with a special operation of Gods eternal Love, by way of conjunction therewith. Otherwise the Grace that is tender'd in the general offers of the Gospel, is that which saveth the Sinner now, and that brings him to everlasting Life; that is, when conjoyned with that Grace that blesseth and maketh this general Tender effectually efficacious. The Grace of Election worketh not without, but by these Tenders generally; neither doth the Grace thus tender'd, effectually work, but by and with the Grace of Election: *As many as were ordained to eternal Life, believed:* The Word being then effectual to Life, when the hand of the Lord is effectually therewith to that end. *They spake* (saith the Text) *unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed, and turned unto the Lord. Acts* 13. 48. *Mark* 16. 20. *Act.* 11. 21.

We must always put difference between the Word of the Gospel, and the Power that manageth that Word; we must put difference between the common and more special operations of that Power also; even as there is evidently a difference to be put between those words of Christ that were effectual to do what was said, and of those words of his which were but words onely, or at least not [so] accompanied with Power. As for instance; That same Jesus that said to the Leper, *Say nothing to any man*, said also to *Lazarus*, *Come forth*; yet the one obeyed, the other did not; though he that obeyed was least in a capacity to do it, he being now dead, and stunk in his Grave. Indeed unbelief hath hindred Christ much, yet not when he putteth forth himself as Almighty, but when he doth suffer himself by them to be abused who are to be dealt with by ordinary means: Otherwise legions of Devils, with ten thousand impediments, must fall down before him, and give way unto him. There is a speaking, and a [so] speaking: *They* [so] *spake, that a great multitude, both of the Jews, and also of the Greeks, believed.* Even as I have hinted already,

already, there is a difference between the coming of the Word when it is in Power, and when it is in Word onely. So then, the bleſſed Grace of Election chuſeth this man *to* good, not becauſe he *is* good; it chuſeth him *to* believe, not becauſe he *doth* believe; it chuſeth him *to* perſevere, not becauſe he *doth* ſo; it fore-ordains that this man *ſhall* be created in Chriſt Jeſus unto good works, not if a man *will create himſelf* thereto. *Acts* 14.1. 1*Theſſ.*1.5,6,7. *Epheſ.*1.4,5. 1*Pet.*1.2. *Epheſ.*2.10.

What ſhall we ſay then? Is the fault in God, if any periſh? Doubtleſs no; nor yet in his Act of eternal Reprobation neither: It is Grace that ſaveth the Elect, but Sin that damns the Reſt: It is ſuper-abundant Grace that cauſeth the Elect to cloſe with the Tenders of Life, and live; and it is the aboundings of Sin that holds off the Reprobate from the rational neceſſary and abſolute Tenders of Grace. To conclude then; The Goſpel calleth for Credence as a Condition, and that both from the Elect and Reprobate; but becauſe none of them both, as dead in ſin, will cloſe therewith, and live; therefore Grace, by vertue of Electing Love, puts forth it ſelf to work and do for ſome beyond Reaſon; and Juſtice cuts off others, for ſlighting ſo good, ſo gracious, and neceſſary a means of Salvation, ſo full both of Kindneſs, Mercy and Reaſon.

CHAP. XI.

Seeing it is not poſſible that the Reprobate ſhould receive this Grace and live, and alſo ſeeing this is infallibly fore-ſeen of God; and again, ſeeing God hath fore-determined to ſuffer it ſo to be; Why doth he yet will and command that the Goſpel, and ſo Grace in the general Tenders thereof, ſhould be profered unto them?

WHy then is the Goſpel offered them? Well, That there is ſuch a thing as eternal Reprobation, I have ſhewed you; alſo what this eternal Reprobation is, I have opened unto you: And ſhall now ſhew you alſo, That though theſe Reprobates will infallibly periſh, which God not only foreſaw, but fore-determined to ſuffer them moſt aſſuredly ſo to do; yet there is reaſon, great reaſon, why the Goſpel, and ſo the Grace of God thereby, ſhould be tendred, and that in general terms, to them as well as others.

But before I come to lay the Reaſons before you, I muſt mind you afreſh of theſe particulars: 1. That

1. That eternal Reprobation makes no man a Sinner.

2. That the fore-knowledge of God that the Reprobate would periſh, makes no man a ſinner.

3. That Gods infallible determining upon the damnation of him that periſheth, makes no man a ſinner.

4. Gods patience and long-ſuffering, and forbearance, until the Reprobate fits himſelf for eternal deſtruction, makes no man a ſinner.

So then, God may reprobate, may ſuffer the Reprobate to ſin, may fore-determine his infallible damnation, through the pre-conſideration of him in ſin, and may alſo forbear to work that effectual work in his Soul that would infallibly bring him out of this condition, and yet neither be the Author, Contriver, nor means of mans ſin and miſery.

Again, God may infallibly foreſee that this Reprobate, when he hath ſinned, will be an unreaſonable oppoſer of his own ſalvation; and may alſo determine to ſuffer him to ſin, & be thus unreaſonable to the end, yet be gracious, yea very gracious, if he offer him Life, and that onely upon reaſonable terms, which yet he denieth to cloſe with. *Iſa.* 1, 18. *&* 55. 12.

The Reaſons are,

1. Becauſe not God, but ſin, hath made him unreaſonable; without which, reaſonable terms had done his work for him: for reaſonable terms are the moſt equal and righteous terms that can be propounded between parties at difference; yea the terms that moſt ſuiteth and agreeth with a reaſonable Creature, ſuch as Man. Nay, reaſonable terms are, for terms, the moſt apt to work with that man whoſe Reaſon is brought into and held captive by very ſence it ſelf. *Ezek.* 18. *&* 33.

2. God goeth yet further, he addeth Promiſes of Mercy, as thoſe that are inſeparable to the terms he offereth, even to pour forth his Spirit *unto* them; *Turn at my Reproof, and behold I will pour forth of my Spirit unto you, and incline your ear; come unto me, hear and your ſoul ſhall live.* Prov. 1, 21, 22, 23, 24, 25, 26, 27.

Now then to the Queſtion it ſelf, to wit, That ſeeing it is impoſſible the Reprobate ſhould be ſaved; ſeeing alſo this is infallibly foreſeen of God, and ſeeing alſo that God hath before-hand determined to ſuffer it ſo to be; yet I ſhall ſhew you it is requiſite, yea very requiſite, that he ſhould both will and command that the Goſpel, and ſo Grace in the general Tenders thereof, ſhould be profered unto them.

The Firſt REASON.

And that firſt, To ſhew that this Reprobation doth not in its ſelf make any man abſolutely uncapable of ſalvation: for if God had intended that by the Act of Reprobation, the perſons therein concerned ſhould alſo by that only Act have been made incapable of everlaſting Life, then this

this Act muſt alſo have tied up all the means from them, that tendeth to that end; or at leaſt have debarred the Goſpels being offered to them by Gods *Command*, for that intent; otherwiſe who is there but would have charged the Holy One as guilty of guile, and worthy of blame, for commanding that the Goſpel of Grace and Salvation ſhould be offered unto this or that man, whom yet he hath made uncapable to receive it, by his Act of Reprobation. Wherefore this very thing, to wit, that the Goſpel is yet to be tender'd to thoſe eternally reprobated, ſheweth that it is not ſimply the Act of Gods Reprobation, but Sin, that incapacitateth the Creature of Life everlaſting. Which Sin is no branch of this Reprobation, as is evident, becauſe the Elect and Reprobate are both alike defiled therewith.

The Second REASON.

Secondly, God alſo ſheweth by this, that the Reprobate doth not periſh for want of the offers of Salvation (though he hath offended God) and that upon moſt righteous terms; according to what is written, *As I live, ſaith the Lord, I have no pleaſure in the death of him that dieth, but that the wicked turn from his wicked way, and live. Turn unto me, ſaith the Lord of Hoſts; and I will turn unto you, ſaith the Lord of Hoſts.* So then, here lieth the point between God and the Reprobate, (I mean the Reprobate ſince he hath ſinned) God is willing to ſave him upon reaſonable terms, but not not upon terms above reaſon; but no reaſonable terms will down with the Reprobate, therefore he muſt periſh for his unreaſonableneſs. *Ezek.* 18.31,32. *&* 33.10. *Zech.* 1.3.

That God is willing to ſave even thoſe that periſh for ever, is apparent, both from the conſideration of the goodneſs of his Nature, of Mans being his Creature, and indeed in a miſerable ſtate. But I ſay, as I have alſo ſaid already, there is a great difference between his being willing to ſave them, through their complying with theſe his reaſonable terms, and his being reſolved to ſave them, whether they, as men, will cloſe therewith, or no: So onely he ſaveth the Elect themſelves, *even according to the riches of his Glory, even according to his riches in glory, by Chriſt Jeſus*; working effectually in them, what the Goſpel, as a condition, calleth for from them. And hence it is that he is ſaid to give Faith, (yea the moſt holy Faith, for that is the Faith of Gods Elect) to give Repentance, to give a new Heart, to give his Fear, even that Fear that may keep them for ever from everlaſting Ruine; ſtill ingaging his *Mercy* and *Goodneſs* to follow them all the days of their lives, that they may dwell in the Houſe of the Lord for ever: And as another Scripture ſaith, *Now he that hath wrought us for the ſelf-ſame thing, is God.* *Pſal.* 145.9. *Job* 14.15. *Joh.* 3. 16. *Epheſ.* 1.4,7. *Phil.* 1.29. *&* 4.19. *Act.* 5.30,31. *Ezek.* 36.26,27. *Jer.* 32.40. *Pſal.* 23.6. *Rom.* 8.26, *&c.* 2 *Cor.* 5.5, *&c.*

But

But I say, His denying to do thus for every man in the World, cannot properly be said to be because he is not heartily willing they should close with the Tenders of the *Grace* held forth in the Gospel, and live. Wherefore you must consider that there is a distinction to be put between *God's* denying *Grace* on reasonable terms, and denying it absolutely; and also that there is a difference between his with-holding further Grace, and of hindring men from closing with the *Grace* at present offered; also that God may with-hold much, when he taketh away nothing; yea, take away much, when once abused, and yet be just and righteous still. Further, God may deny to do this or that absolutely, when yet he hath promised to do, not onely that, but more, conditionally. Which things considered, you may with ease conclude, that he may be willing to save those not Elect, upon reasonable terms, though not without them.

It is no unrighteousness in God to offer *Grace* unto the World, though but on those terms onely, that they are also foreseen by him infallibly to reject; both because to reject it is unreasonable, especially the terms being so reasonable as to believe the truth and live; and also because it is Grace and Mercy in God, so much as once to offer means of Reconciliation to a Sinner, he being the offender; but the Lord, the God offended; they being but Dust and Ashes, He the Heavenly Majesty. If God, when man had broke the Law, had yet with all severity kept the World to the utmost condition of it, had he then been unjust? had he injured man at all? Was not every tittle of the Law reasonable, both in the first and second Table? How much more then is he merciful and gracious, even in but mentioning terms of Reconciliation? Especially seeing he is also willing so to condescend, if they will believe his Word, and receive the love of the Truth. Though the Reprobate then doth voluntarily, and against all strength of reason, run himself upon the Rocks of eternal Misery, and split himself thereon, he perisheth in his own corruption, by rejecting terms of Life. 2*Thess.*2.10. 2*Pet.*2.12,13.

Object.1. *But the Reprobate is not now in a capacity to fulfill these reasonable terms.*

Answ. But I say, suppose it should be granted, is it because Reprobation made him uncapable, or Sin? Not Reprobation, but Sin: If Sin, then before he quarrel, let him consider the case aright, where in the result, he will find Sin, being consented to by his voluntary mind, hath thus disabled him: And because, I say, it was Sin by his voluntary consent that did it, let him quarrel with himself for consenting, so as to make himself incapable to close with reasonable terms; yea, with those terms because reasonable, therefore most suitable (as terms) for him notwithstanding his wickedness. And I say again, Forasmuch as these reasonable

ſonable terms have annexed unto them, as their inſeparable companions, ſuch wonderful Mercy and Grace as indeed there is, let even them that periſh, yet juſtifie God; yea cry, *His goodneſs endureth for ever*; though they, through the wretchedneſs of their hearts, get no benefit by it.

The Third REASON.

Thirdly, God may will and command that his Goſpel, and ſo the Grace thereof, be tender'd to thoſe that ſhall never be ſaved, (beſides what hath been ſaid) to ſhew to all Spectators what an Enemy Sin, being once embraced, is to the Salvation of Man: Sin without the Tenders of the Grace of the Goſpel, could never have appeared ſo exceeding ſinful, as by that it both hath and doth. *If I had not come and ſpoken unto them*, ſaith Chriſt, *they had not had ſin; but now they have no cloak for their ſin.* As ſins that oppoſe the Law, are diſcover'd by the Law, that is, by the goodneſs, and juſtneſs, and holineſs of the Law; ſo the ſins that oppoſe the Goſpel, are made manifeſt by that, even by the Love, and Mercy, and Forgiveneſs of the Goſpel: [*If he that deſpiſed Moſes Law, died without mercy; of how much ſorer punſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God?*] Who could have thought that Sin would have oppoſed that which is juſt, but eſpecially Mercy and Grace, had we not ſeen it with our eyes? And how could we have ſeen it to purpoſe, had not God left ſome to themſelves? Here indeed is ſin made manifeſt: *For all he had done ſo many miracles amongſt them* (to wit, to perſwade them to mercy) *yet they believed him not.* Sin, where it reigneth, is a mortal Enemy to the Soul; it blinds the Eyes, holds the Hands, ties the Legs, and ſtops the Ears, and makes the Heart implacable to reſiſt the Saviour of Souls. That man will neither obey the Law nor the Goſpel, who is left unto his Sin: Which alſo God is willing ſhould be diſcovered and made manifeſt, though it coſt the damnation of ſome: *For this very purpoſe*, ſaith God to *Pharaoh, have I raiſed thee up, that I might ſhew in thee my Power, and that my Name might be declared in all the Earth.* For God by raiſing up *Pharaoh* to his Kingdom, and ſuffering him to walk to the height, according as his Sin did prompt him forward, ſhew'd unto all beholders what a dreadful thing Sin is; and that without the ſpecial aſſiſtance of his holy Spirit, Sin would neither be charmed by Law nor Goſpel. This Reaſon, though it be no profit unto thoſe that are damned; yet it is for the honour of God, and the good of thoſe he hath choſen. *Joh.*15.22. *Rom.*7. *Heb.*10.27,28,29. *Joh.*12. 37. *Exod.*9.16. *Rom.*9.17.

It is for the honour of God, even for the honour of his Power and Mercy: for his Power is now diſcovered indeed, when nothing can tame Sin but that; and his Mercy is here ſeen indeed; becauſe that doth ingage him to do it. Read *Rom.*9.22,23.

The Fourth REASON.

Fourthly, God commandeth that the Tender of the Goſpel, and the Grace thereof, be in general offered to all, that Means thereby might be ſufficiently provided for the Elect, both to beget them to faith, and to maintain it in them to the end, in what place, or ſtate, or condition ſoever they are. God, through the operation of his manifold Wiſdom, hath an end and an end in his Acts and Doings amongſt the Children of Men: And, ſo in that he commandeth that his Goſpel be tender'd to all, an end, I ſay, to leave the Damned without excuſe, and to provide ſufficiency of means for the gathering all his Elect. *O that God would ſpeak*, ſaith *Zophar*, *and open his mouth againſt thee, and ſhew thee the ſecrets of Wiſdom, that they are double to that which is.* For though God worketh with and upon the Elect, otherwiſe then with and upon the Reprobate; yet he worketh with and upon the Elect, with and by the ſame Word he commandeth ſhould be held forth and offered to the Reprobate. Now the Text thus running in moſt free and univerſal terms, the Elect then hearing thereof, do through the mighty Power of God cloſe in with the Tenders therein held forth, and are ſaved. Thus that word that was offered to the reprobate Jews, and by them moſt fiercely rejected, even that word became yet effectual to the Choſen, and they were ſaved thereby. *They gladly received the Word, and as many as were ordained to eternal Life, believed. Not as though the Word of God had taken none effect; God hath not caſt away his People whom he fore-knew.* The Word ſhall accompliſh the thing for which God hath ſent it, even the ſalvation of the few that are choſen, when tendred to all; though rejected by moſt, through the rebellion of their hearts. *Epheſ.* 1. *Job* 11.5,6. *Act.* 13.44. *to* 48. & 28.28. *Heb.* 4.1,2,3. *Rom.* 9.6. & 11.12.

Object. 2. *But if God hath elected, as you have ſaid, what need he lay a Foundation ſo general for the begetting faith in his choſen Particulars, ſeeing the ſame Spirit that worketh in them by ſuch means, could alſo work in them by other, even by a word, excluding the moſt in the firſt Tenders thereof, amongſt men?*

Anſw. I told you before, that though this be a principal Reaſon of the general Tenders of the Grace of the Goſpel, yet it is not all the reaſon why the Tender ſhould be ſo general, as the three former Reaſons ſhew.

But again, In the Bowels of Gods Decree of Election, is contained the means that are alſo ordained for the effectual bringing of thoſe Elected to that Glory for which they were fore-appointed; even to gather together in one, all the Children of God: *Whereunto he called you*, ſaith *Paul*, *by our Goſpel, to the obtaining of the Glory of our Lord Jeſus Chriſt.*

God's

God's Decree of Election then, deſtroyeth not the means which his wiſdom hath prepared, it rather eſtabliſheth, yea ordains and eſtabliſheth it; and maketh that means which in the outward ſound is indefinite and general, effectual to this and that man, through a ſpecial and particular application: Thus that Chriſt that in general was offered to all, is by a ſpecial Act of Faith applied to *Paul* in particular; *He loved me, and gave himſelf for me.* Joh.11.51,52. 2 Theſ.2,13,14. Gal.2.20,21,22.

Further, As the deſign of the Heavenly Majeſty is to bring his Elect to glory by means, ſo by the means thus univerſal and general, as moſt behooful and fit; if we conſider not onely the Way it doth pleaſe him to work with ſome of his Choſen, in order to this their glory, but alſo the trials, temptations, and other calamities they muſt go thorow thereto.

1. Touching his working with ſome, how inviſible is it to thoſe in whoſe Souls it is yet begun? How is the Word buried under the Clods of their Hearts for months, yea years together? Onely thus much is diſcovered thereof, it ſheweth the Soul its Sin, the which it doth alſo ſo aggravate and apply to the Conſcience (Jeſus ſtill refraining, like *Joſeph*, to make himſelf known to his Brethren) that were there not general Tenders of Mercy, and that to the worſt of Sinners, they would ſoon miſcarry and periſh, as do the Sons of perdition. But by theſe the Lord upholdeth and helpeth them, that they ſtand, when others fall for ever. *Pſal.*119.49.

2. And ſo likewiſe for their trials, temptations, and other calamities, becauſe God will not bring them to Heaven without, but by them; therefore he hath alſo provided a Word ſo large, as to lie fair for the ſupport of the Soul in all conditions, that it may not die for thirſt.

3. I might adde alſo in this place, their imperfect ſtate after grace received, doth call for ſuch a Word; yea, many other things which might be named: Which God onely wiſe hath thought fit ſhould accompany us to the Ship, yea in the Sea, to our deſired Haven.

The Fifth REASON.

Fifthly, God willeth and commandeth the Goſpel ſhould be offered to all, that thereby diſtinguiſhing Love, as to an inward and ſpiritual work, might the more appear to be indeed the fruit of ſpecial and peculiar Love. For in that the Goſpel is tender'd to all in general, when yet but ſome do receive it; yea, and ſeeing theſe ſome are as unable, unwilling, and by nature as much averſe thereto, as thoſe that refuſe it, and periſh; it is evident that ſomething more of Heaven and the operation of the Spirit of God doth accompany the Word thus tender'd for their Life and Salvation that enjoy it; not now as a Word barely tender'd, but backed by the ſtrength of Heaven: *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Children of God! even we who*

believe according to the working of his mighty Power which he wrought in Christ, when he raised him from the dead. This provoketh to distinguishing admiration, yea and also to a love like that which hath fastened on the Called, the Preserved, and the Glorified: *He hath not dealt so with any Nation; and as for his Judgements, they have not known them. Praise ye the Lord.* Now are the Sacrifices bound even to the Horns of the Altar, with a, *Lord how is it, that thou shouldst manifest thy self to us, and not unto the World! He sent from above, he took me, he drew me out of many Waters, he delivered me from my strong Enemy, and from them that hated me, for they were too strong for me.* 1 Thes. 1.4,5,6,7. 1 Joh. 3.1,2,3. Psal. 147.20. Joh. 14.22. 2 Sam. 22.17. Psal. 18.16.

For thus the Elect considereth: Though we all came alike into the World, and are the Children of Wrath by Nature; yea, though we have alike so weakened our selves by sin, that the whole Head is sick, and the whole Heart faint, being altogether gone out of the way, and every one become altogether unprofitable, both to God and our selves; Yet that God should open mine Eyes, convert my Soul, give me Faith, forgive my Sins; raise me, when I fall; fetch me again, when I am gone astray; this is wonderful! Yea, that he should prepare eternal Mansions for me, and also keep me by his blessed and mighty Power for that; and that in a way of believing, which without his assistance I am no way able to perform! That he should do this notwithstanding my Sins, though I had no Righteousness! Yea, that he should do it according to the Riches of his Grace, through the Redemption that is in Jesus Christ our Lord! Even according to an everlasting Covenant of Grace, which yet the greatest part of the World are void of, and will for ever miss and fall short off! Besides, that he should mollifie my Heart! break it, and then delight in it; put his Fear in it, and then look to me, and keep me as the Apple of his Eye; yea, resolve to guide me with his Counsel, and then receive me to Glory! Further, that all this should be the effect of unthought-of, undeserved, and undesired Love! That the Lord should think on this before he made the World, and sufficiently ordain the means before he had laid the foundation of the Hills! For this he is worthy to be praised: Yea, *Let every thing that hath breath praise the Lord; Praise ye the Lord.* Ephes. 2.1,2,3. Rom. 3.9. Isa. 1.5. Rom. 3.12. Psal. 23.6. & 37.23. 2 Cor. 5.5. Deut. 9.5,6,7. Ezek. 16.60,61,62,63. Deut. 7.7,8. Mal. 1.2. Psal. 51.17. Jer. 32.4. Isa. 66.2. Psal. 138.6. Jer. 31.3. 1 Cor. 2.9.

Object. 3. *But you have said before, That the Reprobate is also blessed with many Gospel-Mercies, as with the Knowledge of Christ, Faith, Light, the Gift of the holy Ghost, and the tastes or relish of the Powers of the World to come: if so, then what should be the reason that yet he perisheth? Is it be-*

cause

cauſe the Grace that he receiveth differeth from the Grace that the Elect are ſaved by? If they differ, where lieth the difference? Whether in the nature, or in the degree, or in the management thereof?

Anſw. To this Objection I might anſwer many things; but, for brevity, take this Reply:

1. That the Non-Elect may travel very far both in the Knowledge, Faith, Light, and ſweetneſs of Jeſus Chriſt, and may alſo attain to the partaking of the holy Ghoſt; yea, and by the very operation of theſe things alſo, *eſcape the Polutions of the World*, and become a viſible Saint, joyn in Church Communion, and be as chief amongſt the very Elect themſelves. This the Scriptures every where do ſhew us.

The Queſtion then is, Whether the Elect and Reprobate receive a differing Grace? To which I anſwer, Yes in ſome reſpects, both as to the nature thereof, and alſo the degree.

To begin then with the nature of it:

1. The faith that the Choſen are bleſſed with, it goeth under another name then any faith beſides, even *the Faith of Gods Elect*, as of a faith belonging to them onely, of which none others do partake; which faith alſo, for the nature of it, is called *Faith moſt holy*; to ſhew it goes beyond all other, and can be fitly matched no where elſe, but with their moſt bleſſed faith who infallibly attain eternal glory: even *like precious Faith with us*, ſaith *Peter*, with his Elect Companions. And ſo of other things. For if this be true, that they differ in their faith, they muſt needs therewith differ in other things: for *Faith* being the Mother Grace, produceth all the reſt according to its own nature, to wit, Love that abounds, that never fails, and that is never contented till it attain the Reſurrection of the dead, *&c.* *Tit.*1.1. *Jude* 20. 2*Pet.*1.1, 2*Theſ.*1.3. 1*Cor.* 13.8. *Phillip.*3.

2. They differ as to the nature, in this; the *Faith*, and *Hope*, and *Love* that the Choſen receive, it is that which floweth from Election it ſelf; *He hath bleſſed us according as he hath choſen us*, even with thoſe Graces he ſet apart for us, when he in Eternity did appoint us to Life before the foundation of the World: Which Graces, becauſe the Decree in it ſelf is moſt abſolute and infallible, they alſo, that they may compleatly anſwer the end, will do the work infallibly likewiſe, ſtill through the management of Chriſt: *I have prayed that thy Faith fail not. Epheſ.* 1, 4,5. *Luk.*2.32.

But ſecondly, As they differ in nature, they differ alſo in degree: for though it be true that the Reprobate is bleſſed with Grace, yet this is alſo as true, that the Elect are bleſſed with more Grace: It is the Priviledge onely of thoſe that are Choſen, to be bleſſed with [ALL] ſpiritual

Bleſſings,

Bleſſings, and to have [ALL] the good pleaſure of the goodneſs of God fulfilled in and upon them. Thoſe who are bleſſed with [all] ſpiritual Bleſſings, muſt needs be bleſſed with Eternal Life; and thoſe in whom the Lord not onely works all his good pleaſure, but fulfilleth all the good pleaſure of his goodneſs upon them, they muſt needs be preſerved to his Heavenly Kingdom: But none of the Non-Elect have theſe things conferred upon them; therefore the Grace beſtowed upon the one, doth differ both in nature and degree from the other. *Epheſ.*1.4,5 1*Theſ.*1.11.

Thirdly, There is a difference as to the management alſo: The Reprobate is principal for the management of the Grace he receiveth, but Jeſus Chriſt is principal for the management of the Grace the Elect receiveth: When I ſay principal, I mean chief; for though the Reprobate is to have the greateſt hand in the management of what Mercy and Goodneſs the Lord beſtoweth on him, yet not ſo as that the Lord will not help him at all; nay contrariwiſe he will, if firſt the Reprobate do truly the duty that lieth on him: *If thou do well, ſhalt thou not be accepted? but if not well, behold Sin lieth at the door.* Thus it was alſo with *Saul*, who was rejected of God upon this account. And I ſay as to the Elect themſelves, though Jeſus Chriſt our bleſſed Saviour be chief, as to the management of the Grace beſtowed on his Choſen, yet not ſo as that he quite excludeth them from *ſtriving according to his working which worketh in them mightily*: nay contrariwiſe, if thoſe who in truth are Elect, ſhall yet be remiſs, and do wickedly, they ſhall feel the ſtroke of Gods Rod, it may be till their Bones do break: But becauſe the work doth not lie at their door to manage as chief, but at Chriſts, therefore though he may perform his work with much bitterneſs and grief to them; yet he being engaged as the Principal, will perform that which concerneth them, even until the day (the coming) of Jeſus *Chriſt*. *Gen.*4.7. 1 *Sam.*13.11,12,13,14. *&* 15 26. *Col.*1. 29. *Pſal.*138.8. *Phil.*1.6.

From what hath been ſaid, there ariſeth this Concluſion:

The Elect are always under Eternal Mercy, but thoſe not Elect always under Eternal Juſtice: For you muſt conſider this, There is eternal Mercy and eternal Juſtice, and there is preſent Mercy and preſent Juſtice. So then, for a man to be in a ſtate of Mercy, it may be either a ſtate of Mercy preſent, or both preſent and eternal alſo. And ſo again for a man to be in a ſtate under Juſtice, it may be underſtood either of preſent Juſtice onely, or of both preſent and eternal alſo.

That this may yet further be opened, I ſhall ſomewhat enlarge.

I begin with preſent Mercy and preſent Juſtice. That which I call preſent Mercy, is that Faith, Light, Knowledge, and taſte of the good VVord of God, that a man may have, and periſh. This is called in Scripture, *Believing for a while, during for a while*, and *rejoycing in the Light for a ſeaſon*. Now I call this *Mercy*, both becauſe none (as men) can deſerve it, and alſo becauſe the proper end thereof is to do good to thoſe that have it. But I call it *preſent Mercy*, becauſe thoſe that are only bleſſed with that, may ſin it away, and periſh; as did ſome of the *Galatians*, *Hebrews*, *Alexandrians*, with the *Aſians*, and others. But yet obſerve again, I do not call this *preſent Mercy* becauſe God hath determined it ſhall laſt but a while abſolutely; but becauſe it is poſſible for man to loſe it, yea determined he ſhall, conditionally. *Heb.*6.4,5. 2*Pet.*2.20. *Mat.*13.22. *Luk.*8.13. *Job.*5.35 1*Cor.*12.7. *Gal.*5.4. *Heb.*12.15,16. 1*Tim.*1 20. 2*Tim.*2.18. *&* 1.15. *Heb.*12.25.

Again, As to preſent Juſtice, it is that which laſteth but a while alſo: and as preſent *Mercy* is properly the portion of thoſe left out of Gods Election, ſo preſent *Juſtice* chiefly hath to do with Gods Beloved; who yet at that time are alſo under eternal Mercy. This is that Juſtice that afflicted *Job*, *David*, *Heman*, and the godly, who notwithſtanding do infallibly attain, by vertue of this mercy, eternal Life and Glory. I call this *Juſtice*, becauſe in ſome ſence God dealeth with his Children

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according to the quality of their tranſgreſſions; and I call it alſo *preſent Juſtice*, becauſe though the hand of God for the preſent be never ſo heavy on thoſe that are his by Election, yet it laſteth but a while; wherefore though this indeed be called *Wrath*, yet is but a *little* wrath, wrath for a moment, time or ſeaſon. *In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.* *Job* 6. 4. *Pſal.* 88. & 38. 3. *Amos* 3. 2. 1 *Cor.* 11. 30, 31. *Iſa.* 54. 7, 8. *Pſal.* 30. 5. & 103. 9. 1 *Pet.* 1. 6.

Thus you ſee there is preſent Mercy and preſent Juſtice; alſo that the Elect may be under preſent Juſtice, when the Reſt may be under preſent Mercy.

Again, As there is preſent Mercy and preſent Juſtice, ſo there is eternal Mercy and eternal Juſtice: and I ſay, As the Elect may be under preſent Juſtice, when the Non-Elect may be under preſent Mercy; ſo the Elect at that time are alſo under eternal Mercy, but the other under eternal Juſtice.

That the Elect are under eternal Mercy, and that when under preſent Juſtice, is evident from what hath been ſaid before, namely from their being choſen in *Chriſt* before the foundation of the world; as alſo from the conſideration of their ſound converſion, and ſafe preſervation quite through this wicked world, even ſafe unto eternal Life; as he alſo ſaith by the Prophet *Jeremiah*, *Yea I have loved thee with an everlaſting Love, therefore with loving kindneſs have I drawn thee*: And hence it is that he calleth the *Elect* his *Sheep*, his *Children*, and *People*, and that before Converſion; for though none of them as yet were his Children by Calling, yet were they his according to Election. *Jer* 31. 2. *Joh.* 10. 16. & 11. 52. *Act* 18. 9, 10.

Now the Elect being under this eternal Grace and Mercy, they muſt needs be under it both before preſent Juſtice ſeizeth upon them, while it ſeizeth them, and alſo continueth with them longer then preſent Juſtice can, it being from everlaſting to everlaſting. This being ſo, here is the reaſon why no ſin, nor yet temptation of the Enemy, with any other evil, can hurt or deſtroy thoſe thus Elect of God: Yea this is that which maketh even thoſe things that in themſelves are the very bane of men, yet prove very much for good to thoſe within this purpoſe; and as *David* ſaith, *It is good for me that I have been afflicted*: and again, *For when we are judged of the Lord, we are chaſtened, that we ſhould not be condemned with the World.* Now Afflictions, *&c.* in themſelves are not onely fruitleſs and unprofitable, but, being unſanctified, are deſtructive; *I ſmote him, and he went on frowardly*: But now eternal Mercy working with this or that affliction, makes it profitable to the Choſen; *I have ſeen his ways, and will heal him, and will reſtore comfort to him and to his Mourners*: as he ſaith in another place, *Bleſſed is the man whom thou chaſtiſeſt, and teacheſt out of thy Law.* For eternal Mercy doth not look on thoſe who are the Elect and Choſen of God, as poor ſinful creatures onely, but alſo as the Generation whom the Lord hath bleſſed, in whom he hath deſigned to magnifie his mercy to the utmoſt, by pardoning the tranſgreſſions of the remnant of his Heritage; *Having predeſtinated us to the adoption of Children by Jeſus Chriſt to himſelf, wherein alſo he hath made us accepted in the Beloved.* Wherefore I ſay, the Elect, as they do alſo receive that Grace and Mercy that may be ſinned away, ſo they have that *Grace* and *Mercy* which cannot be loſt, and that ſin cannot deprive them of, even mercy that abounds, and goeth beyond all ſin; ſuch mercy as hath engaged the power of God, the interceſſion of Chriſt, and the communication of the bleſſed Spirit of Adoption, which Spirit alſo engageth the heart, directs it into the love of God, that it may not depart from God after that rate as the Reprobates do. *I will make an everlaſting Covenant with them*, ſaith God, *that I will not turn away from them to do them good, but will put my fear in their heart, that they ſhall not depart from me.* Rom. 8. 28. Pſal. 119. 71. 1 Cor. 11. 31, 32. Iſa. 57. 17, 18. *Pſal.* 94. 12. 1 *Pet.* 2. 9. Mic. 7. 18, 19. Epheſ 1. 5, 6. & 5 29, 30. Jer. 32 40.

But

But now I say, Gods dealing with the Non-Elect, is far otherwise, they being under the consideration of eternal Justice, even then when in the enjoyment of present Grace and Mercy. And hence it is that as to their standing before the God of Heaven, they are counted Dogs, and Sows, and Devils, even then when before the Elect of God themselves they are counted Saints and Brethren: *The Dog is returned to his own vomit again, and the Sow that was washed, to her wallowing in the mire.* And the reason is, because notwithstanding all their shew before the world, their old nature and corruptions do still bear sway within, which in time also, according to the ordinary Judgement of God, is suffered so to shew it self, that they are visible to Saints that are Elect, as was the case of *Simon Magus*, and that wicked Apostate *Judas*, who went out from us, *but they were not of us, for if they had been of us, they should no doubt have continued with us; but they went out from us, that it might be manifest they were not all of us*: They were not Elect as we, nor were they sanctified as the Elect of God themselves; wherefore eternal Justice counts them the sons of *Perdition*, when under their Profession. And I say they being under this *Eternal Justice*, it must needs have to do with them in the midst of their Profession; and because also it is much offended with them for conniving with their lusts, it taketh away from them, and that most righteously, those Gifts and Graces, and *Benefits* and Priviledges that present *Mercy* gave them; and not only so, but curseth them off for their iniquity, and layeth them under wrath for ever. *They have forsaken the right way*, saith God; *they have followed the way of Balaam the son of Bosor; these are Wells without Water, Clouds that are carried with a tempest, Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, for whom is reserved the blackness of darkness for ever.* 1 Joh. 2. 19. Joh. 17. 12. *Mat.* 13. 12, & 25. 29. *Mark* 4. 25 Luk. 8 18. 2 Per 2. 5, 15, 17. Jude 11, 12, 13.

These things thus considered, you see,

1. That there is present Grace and present *Mercy*, eternal Grace and eternal *Mercy*.

2. That the Elect are under eternal *Mercy*, and that when under present Justice; and that the Reprobate is under eternal Justice, and that when under *present Mercy*.

3. Thus you see again, that the Non Elect perish by reason of SIN, notwithstanding *present Mercy*, because of *eternal Justice*; and that the Elect are preserved from the death (though they sin, and are obnoxious to the strokes of *present Justice*) by reason of *eternal* MERCY. What shall we say then? Is there unrighteousness with God? God forbid: *He hath mercy on whom he will have mercy, and compassion on whom he will have compassion.*

FINIS.

BRITISH MUSEUM

ERRATA.

Page 12. line 23. for *finished, when yet*; read *fashioned, when as yet.*